A Short and Plain

# EXPOSITION

OF THE

## Church-Catechism,

COMPOSED

For the Use of a Private-School;

*Erected and Maintained*

At the Cost and Charges of several Charitable Persons belonging to the *New Church* in *Westminster*.

To which are added,

*Some Useful Ejaculations and Prayers.*

By *THOMAS JEKYLL*, D. D.
Late Preacher at the said *New Church* in *Westminster*.

*Train up a Child in the way that he should go, and when he is Old he will not depart from it*, Prov. 22. 6.
*Hold fast the Form of Sound Words which thou hast heard*, 2 Tim. 1. 13.
*Fathers provoke not your Children to wrath, but bring them up in the Nurture and Admonition of the Lord*, Eph. 6. 4.

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Rev P Lathbury

# TO
# Mrs. Elizabeth Green,
# AT
# EARLS-COURT
# NEAR
# KENSINGTON.

*MADAM,*

THough the Obligations which you have laid upon me, Require greater Acknowledgments than I am capable of making at this time; yet I ſhall Ingenuouſly Confeſs, that they have had the leaſt ſhare in Engaging me to thoſe Reſpects, which I am now about to pay you. No, *Madam*, Nothing but your abundant Charity, of which, I have been often both a Witneſs and a Steward upon ſeveral Occaſions, and more particularly upon this; hath Entituled you to this Dedication: For beſides the Yearly Allowance of Five Pounds, towards the Maintenance of

this School, and the Addition of Ten Pounds more the laſt Year, towards the Binding of the poor Children of it unto honeſt Trades, the giving of Two Hundred Pounds more to be Improv'd to the ſame purpoſe for ever, makes it ſo much your Due, that it would be an inexcuſable Omiſſion, to publiſh theſe weak Endeavours of mine, towards the Service of this Excellent and Needful Piece of Charity, and not to do it under your Name, whoſe Heart God hath inclin'd by all theſe Ways that I have mention'd, to give ſuch great Encouragement thereto. Nor will any of the reſt of the Benefactors, I am confident take it ill, that I have thus ſingled you out from amongſt them upon this Occaſion; ſince, as I muſt always bear them Witneſs, that they have contributed towards this Charitable Deſign, with all the Chearfulneſs imaginable; ſo I am well aſſured, that they will rather rejoyce, to ſee it ſo effectually promoted, by ſo liberal an Augmentation of its Stock, than in any wiſe ſuſpect, that there is the leaſt injury done to their Memories thereby. If therefore, I can but as well defend my ſelf againſt your Reſentments, for making your Name ſo Publick, as I promiſe my ſelf I ſhall, againſt any complaint of theirs, I ſhall be the leſs concerned at any thing, that may happen to me from a cenſorious World; ſince the honeſty of the Intention, and the

Juſtice

Juſtice of the Occaſion, will in a great measure excuſe all the Defects that may be diſcovered in this performance: Nor will I altogether deſpair of your Pardon, for doing a thing ſo much againſt your Inclination and Deſign; ſince he who hath directed us in the diſtribution of our Charity, *Not to let our Left Hand know what our right Hand doth*; hath alſo Commanded us, to *let the Light of our Good Works ſo to ſhine before Men, that they may ſee it, and Glorifie our Father which is in Heaven.* You, I am ſure, hate *blowing of a Trumpet before your Alms*; and can more readily Embrace the moſt expenſive Opportunity of doing Good, than endure to hear of it again afterwards; and indeed it well becomes you, (for nothing is a greater Argument of a vain Mind, than an Affectation of affixing ones Name to any Publick Charity) but it would be a fault in me, whoſe Duty and Buſineſs it is to do it for others, not to make the Trumpet ſound loud upon ſo juſt an Occaſion, eſpecially too, ſince your many other Good Works, like thoſe of *Solomon*'s Virtuous Woman, do ſo much *Praiſe you in the Gates*; in which, and in every thing elſe that becomes our moſt Holy Profeſſion, that you, and all thoſe Worthy Perſons, who have ſo readily lent their Charitable Aſſiſtance to ſo good a Work as this is, may Abound and Proſper, till you all come to receive thoſe

Everlasting Rewards, that are promised to all those that are thus *ready to do Good, and willing to Communicate*, is, and shall be, the Daily Prayer of,

*MADAM,*

*Your most Obliged, and most*

*Faithful Humble Servant*

*in the Work of the Gospel,*

THO. JEKYLL.

# THE PREFACE.

THE great Neceſſity and Uſefulneſs of Catechizing is ſo well known, both from Scripture and Experience, that I need ſay but little of it here; there being nothing whatſoever that ſerves the true Intereſt of Religion more, than an Honeſt and Faithful Care of it doth; for according as Men are by this means Inſtructed and Grounded in the Faith, they do commonly either Maintain, or give it up, when ever it is underwin'd by Error and Hereſie on the one Hand, or more openly attacked by Profaneneſs or Perſecution on the other: This our Adverſaries of the Church of Rome knew but too well, by the Ground which they have gain'd, or loſt, upon us, by the Uſe or Neglect of it; and therefore they deſire nothing more, than to ſee us diverted from it, whilſt among themſelves, they do as ſtudiouſly endeavour to promote it, expecting a greater Harveſt of Proſelytes from this, than from any other courſe which they can take; and therefore diſtruſting the ſtrength

*of* Balak's *arms to reduce us by force, they have had recourse to* Balaam's *pernicious Councils, by Ignorance, Sloth and Luxury, to entice us into the Snares which they have laid for us; among which, that of obtaining the Education of our Children is none of the least; and therefore in the last Reign, having obtained the Royal Authority and Assistance, to Recommend it the more Powerfully, several Popish Schools were Erected, where the Children of all sorts of Persons were to be freely Taught, whatever were to be Learned in any of the greatest Schools in* England; *and such Fair and Inviting Proposals were then also Publickly Printed, as tempted several Unwary and Necessitous Persons to send their Children thither: The Mischievous Effects of this, being easily perceived, were as Prudently provided against; and because that of the* Savoy, *where* Mr. Poulton *the Jesuit Taught, was the most Eminent and Dangerous, both for its Situation and Proposals, the Reverend Dr.* Tenison, *whose Parish joyned thereto, like a good watchful Shepherd over his Flock, which which was thus dangerously beset by Romish Wolves in Sheeps Cloathing, having long before founded a Free School of the*

*the ſame Nature, did at this time open another, where about Four hundred Poor Children were freely Taught, whatever they ſhould be capable of Learning, not only in* Latin *and* Greek, *but in Religion and good Manners too; And ſo far did this Honeſt and Pious Deſign, by the Bleſſing of God, Succeed and Proſper, that the Jeſuits School apparently declined, even whe n Popery it ſelf ſeem'd moſt to flouriſh and prevail. The ſame Conſiderations alſo wrought as effectually upon ſeveral Pious and Well-Diſpoſed Perſons, belonging to the New Church in St.* Margarets Weſtminſter, (*whoſe Forwardneſs and Zeal upon every Charitable Occaſion that hath been recommended to them, I muſt always bear Witneſs of, and Teſtifie*) *to do ſomething anſwerable thereunto; and accordingly they ſoon agreed, by a Quarterly Contribution, to maintain a Free-School, where Fifty Poor Children, whoſe Parents were not able to pay for their Teaching, ſhould be daily inſtructed in the Principles of Religion, and Good Manners; till by their profiting therein, and alſo in Writing and Arithmetick, they ſhould be capable of being put out as Apprentices to ſome Honeſt and Uſeful Callings; and that*

*then they would give a competent Sum of Money out of the Common Stock, to bind them out thereto. This, tho' it were inferior to the other Schools in the Advantages of Humane Learning, as well as Numbers; yet being a good Work in it self, and very useful, especially at that time, I could not but rejoyce in it, and offer my utmost Assistance to the Encouraging of it; and accordingly composed this Exposition in order to its Service: Nay, to make it the more useful, I have upon the several Lords days immediately preceeding the Monthly Sacrament, after the Second Lesson at Evening Prayer, not only Examined the Children publickly therein, but also for the Good and Benefit of others, at the same time, made some farther Enlargements thereupon; both for instruction and Practice. I am not Ignorant what Endeeavours have been used, not only to discourage so good a Work as this is, but also to blast and bring it to nothing; but as it hath been continued hitherto, at the Expence of above Fifty Pounds* per Annum, *notwithstanding all that hath been done of that Nature, and amidst the Publick Taxes, and other Charitable Contributions, which have been very great indeed; so I Question not, but*

*the same Pious Zeal, which so readily gave it a Being, will as chearfully Maintain and Advance it too: However, lest through the mutability of all Humane Affairs it should at any time hereafter cease, that what hath been hitherto done, may not be utterly lost and forgotten; nay, that so Good a Work may be rendred yet more useful, by its Example and Management, I have thought fit thus to Publish to the World this Account of it, to the Glory of* GOD, *the Credit of Religion, and the Honour of so many Worthy Benefactors, and (if I may without Vanity say so of such weak Endeavours as these are) I hope not without some prospect of doing Good to others, who perhaps more need such plain and easie Instructions, than those that are more Elaborate and Profound: For to my great Astonishment, as well as Trouble, I have found, even among Grey Hairs, as great want of such Things, as amongst Children; there being but too many even among us, who, though Men and Women in Years, are but meer* Babes in Christ, and have need, *as the Apostle says,* to be taught the very first Principles of the Oracles of GOD. *If therefore, what I have thus done, may by its*

*Plain-*

*neſs and Perſpicuity afford them any help to their greater Proficiency, I ſhall be heartily glad of it: However, I hope, I may be born with (though in my Weakneſs and Infirmities) for the Honeſty of my Intention, and for ſhewing my Good Will to ſo Neceſſary and Uſeful a Work, which is all the Apology I ſhall make for this Undertaking, being ſo far from offering to excuſe it, from being Plain and Ordinary, that I ſhall readily declare, That if I could have told how to have made it more ſo, I would certainly have done it. May therefore the Great GOD, who,* out of the Mouths of Babes and Sucklings, ordains Strength, even to the confounding of thoſe that appear moſt Mighty, *ſo proſper theſe weak Endeavours, that they may bring Glory to his Name, in the Edification and Salvation of Souls, through Jeſus Chriſt our Lord; and I have ſufficiently attained my End, and ſhall be the leſs concerned at whatever ſhall be ſaid of what I have done.*

A Brief and Plain

# EXPOSITION

OF THE

## Church-Catechism.

Question.

WHAT *is a Catechism?*

*Answer.*

An Instruction in the Principles of Religion.

Q. *Is this necessary?*

*A.* Yes.

Q. *Why so?*

*A.* Because we are all by Nature ignorant of God's Will (*a*), and the way of our own Salvation (*b*), (*a*) *Eph.* 2. 12. & 4. 17, 18. (*b*) 1 *Cor.* 2. 6, *ad fin.*

Q. *How came we to be so?*

*A.* By the Fall of *Adam.*

Q. *What mean you by the Fall of* Adam?

*A.* His Disobedience to the Command of God in eating the forbidden Fruit, *Gen.* 3. 6.

Q. *How can that affect us?*

A. We were all included in that Covenant which God made with him at his first Creation, *Rom.* 5. 12, 18, 19.

Q. *What Covenant was that?*

A. A Covenant of Works.

Q. *What mean you by a Covenant of Works?*

A. An Obligation to do whatever God required of him.

Q. *Was there any Encouragement given him to do this?*

A. Yes, very great.

Q. *What was that?*

A. A Promise of Life and Happiness, if he obey'd; together with a Threatning of Death and Misery, if he did not, *Gen.* 2. 16, 17.

Q. *How came he to slight that?*

A. Through the Malicious Temptation of the Devil, *Gen.* 3. 4, 5, 13.

Q. *What followed thereupon?*

A. A general stain and corruption of Nature, together with the Curse of God upon him and all his Posterity.

Q. *Wherein does that Corruption of Nature consist?*

A. In an aversion to Good, and proneness to Evil, *Rom.* 7. 18, 19, 21, 22, 23.

Q. *What was that Curse of God?*

A. A just Condemnation to the Sorrows and Miseries of this Life, and at last unto Death it self, *Gen.* 3. 17, 18, 19.

Q. *What*

Q. *What are we then by Nature?*

*A.* Enemies to God, and all that is good (*a*) and liable to his Wrath and Vengeance continually (*b*), (*a*) *Rom.* 5. 10. (*b*) *Epheſ.* 2. 3.

Q. *Is there any Remedy againſt thoſe Evils?*

*A.* Yes.

Q. *What is that?*

*A.* A New Covenant, which God was pleas'd to make with Man after his Fall.

Q. *What Covenant was that?*

*A.* A Covenant of Grace and Salvation.

Q. *Why do you call it a Covenant of Grace?*

*A.* Becauſe it was meerly from the Grace and Favour of God that it was made at firſt, and becauſe the Terms of it are very gracious and favourable unto all Mankind.

Q. *Are you ever the better for this Covenant?*

*A.* Yes.

Q. *How ſo?*

*A.* Becauſe I am admitted into it.

Q. *How was that done?*

*A.* In my Baptiſm.

Q. *What is Baptiſm?*

*A.* An Ordinance appointed by God for the Admiſſion of Perſons into Covenant with himſelf by Jeſus Chriſt.

Q. *What do you mean by a Covenant?*

*A.* An Agreement between ſeveral Perſons upon certain Conditions.

Q. *Who are the Perſons concerned in this Covenant?*

*A.* God and a Believer.

Q. *What are the Conditions of it?*

*A.* Repentance towards God, Faith in our Lord Jesus Christ, and new Obedience, *Acts* 20. 20, 21.

Q. *What Advantage has any Body by performing these Conditions?*

*A.* Pardon of Sin, and Eternal Life and Salvation, *Acts* 2. 38. & 10. 43. & 16. 30, 31.

Q. *What Assurance hath any Body of that?*

*A.* The Promise of God, and the Undertaking of Jesus Christ.

Q. *Who is Jesus Christ?*

*A.* The Eternal Son of God.

Q. *How has he undertaken for this?*

*A.* By becoming Man, and suffering in our Nature whatever was due to us for Sin.

Q. *What Obligations does that lay upon us?*

*A.* To believe in, and obey him as our Sovereign Lord and Head.

Q. *Is there any thing in your Baptism to signifie this?*

*A.* Yes.

Q. *What is that?*

*A.* The receiving a New Name upon his account, by which I am to be called afterwards.

Q. *What Name is that?*

*A.* My Christian Name.

Q. *How does that signifie your Subjection to Jesus Christ?*

*A.* Because it has been always a Mark of Sovereignty

vereignty to give Names to Persons or Things.

Q. *How do you know that?*

*A.* We may see it in *Adam*, who gave Names to all Creatures at the first (*a*) and in Parents giving Names to their own Children ever since,

(*a*) *Gen.* 2. 20, 23.

Q. What is your Christian Name?

A. N. or M.

Q. *Why is that Name enquired after in your Catechism?*

*A.* Because it is the Name of my Profession, and puts me in mind of all the Duties of it.

Q. Who gave you that Name?

A. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. *Why is this Name called your Christian Name?*

*A.* Because it was given me when I was made a Christian, *John* 1. 12, 13.

Q. *How are you made a Christian?*

*A.* Being baptiz'd in the Name of Jesus Christ into the Christian Faith, *Acts* 11. 26. *John* 3. 5, 6.

Q. *Then you are not born a Christian?*

*A.* No, by no means, but rather the contrary.

Q. *How came you to be made a Christian?*

*A.* By the charitable care of those that brought me to my Baptism.

Q. *Who are they?*

A. My Godfathers and my Godmothers.

Q. *What*

*Q. What are they?*

*A.* Perſons engaged to God and the Church, to ſee me brought up in the Chriſtian Religion.

*Q. Are not your Parents ſufficient for this?*

*A.* Yes, if they live, and are able to do it, and will take care of it.

*Q. Why then are the other required?*

*A.* For better ſecurity that I may be ſo brought up, it being of ſuch Importance and Neceſſity.

*Q. What priviledges have you by your Baptiſm?*

*A.* Three very great ones.

*Q. What's the firſt Priviledge?*

A. I am made a Member of Chriſt, 1 *Cor.* 12. 12, 13

*Q. What do you mean by that?*

*A.* A Profeſſor of his Religion, 1 *Cor.* 12. 27. *Epheſ.* 1. 22, 23.

*Q. What is the ſecond Priviledge?*

A. A Child of God.

*Q. How are you made that?*

*A.* By Adoption, *Epheſ.* 1. 5. *Gal.* 4. 4, 5

*Q. What mean you by Adoption?*

*A.* The receiving me into the Number of God's Children, who was before a Stranger and an Enemy to him.

*Q. What is the third Priviledge?*

A. An Inheritor of the Kingdom of Heaven.

*Q. What mean you by that?*

*A.* An Heir of Eternal Life and Glory.

*Q. Why do you call your ſelf* An Inheritor of the Kingdom of Heaven, *when you are only an Heir of it, and ſo preſent only in Reverſion to it?*

*A.* Be

*A.* Because Jesus Christ has actually taken Possession of it, in the behalf of all true Believers, and thereby assured them of it, *Heb.* 6. 20. *Joh.* 14. 3. & 3. 36.

Q. *Are these Priviledges absolute, or not?*

*A.* No, only Conditional.

Q. *What are the Conditions upon which they depend?*

*A.* Three, answerable to the three Priviledges before-mentioned.

Q. *How are you oblig'd to these Conditions?*

*A.* By what my Godfathers and Godmothers did for me at my Baptism.

Q. What did your Godfathers and Godmothers then for you?

*A.* They did promise and vow three things in my Name. First, That I should renounce the Devil, and all his Works, the Pomps and Vanity of this wicked World, and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep Gods Holy Will and Commandments, and walk in the same all the days of my life.

Q. *What is the first Condition or Duty required?*

*A.* To renounce the Devil and all his works, the Pomps and Vanity of this wicked World, and all the sinful Lusts of the Flesh.

Q. *What do you mean by this?*

*A.* To forsake the Devil, the World and the Flesh.

Q. *What do you mean by forsaking the Devil?*

*A.* All manner of Sin.

Q. *Why is that called forsaking the Devil?*

*A.* Because it is a work committed by his Instigation, and after his Example, 1 *John* 3. 8. *Ephes.* 2. 2. *Acts* 5. 3.

*Q. Is there any thing more particularly to be called his Work?*

*A.* Yes.

*Q. What is that?*

*A.* Witchcraft and Idolatry.

*Q. What is Witchcraft?*

*A.* Doing any thing in the Name, or by the Power of the Devil.

*Q. What is Idolatry?*

*A.* The giving that Worship to any Creature, which belongs only to the true God.

*Q. Is there any such thing now in use among Christians?*

*A.* Yes.

*Q. Where?*

*A.* In the Church of *Rome.*

*Q. Wherein?*

*A.* In worshiping of Images, Praying to Saints and Angels, and the Adoration of the Host.

*Q. What do you mean by the Host?*

*A.* A consecrated Wafer, or little round Cake, which they call the very natural Body of Christ.

*Q. What do you mean by the* Pomps of the World?

*A.* All Worldly Glory and Greatness; but more especially, all Idolatrous Processions.

*Q. What do you mean by Idolatrous Processions?*

*A.* The carrying about of Images and Reliques in a Religious and Solemn Manner to be ador'd and worshipp'd.

*Q. What*

Q. *What do you mean by the* **Vanity of the World**?

*A.* All things therein that may entice me unto sin.

Q. *What are they*?

*A.* Riches, Pleasures and Honours.

Q. *Why are they called* **Vanity**?

*A.* Because they are so in themselves, and fill the Mind therewith.

Q. *Are these wholly to be forsaken*?

*A.* No, only the inordinate Love of them.

Q. *Why do you say* **This wicked World**?

*A.* Because of the great abounding of Sin and Wickedness therein, 1 *Joh.* 5. 19. & 2. 15, 16. *Gal.* 1. 4.

Q. *What do you mean by the* **Sinful Lusts of the Flesh**?

*A.* All unchast and inordinate Affections, Desires and Actions, *Gal.* 5. 19, 20.

Q. *What is the second Condition or Duty required*?

*A.* **To believe all the Articles of the Christian Faith.**

Q. *What do you mean by the* **Articles of the Christian Faith**?

*A.* The Fundamental Principles of the Christian Religion.

Q. *Where do you learn these*?

*A.* In the Holy Scriptures alone.

Q. *In what part of Holy Scripture, more especially*?

*A.* In the New Testament.

Q. *Is nothing to be received as an Article of Faith, but what is contained in the Holy Scriptures*?

*A.* No, by no means.

Q. *Why so*?

*A.* Because we can never else be sure that it is a Divine Revelation.

Q. *What*

*Q. What do you mean by a Divine Revelation?*

*A.* The immediate Discoveries of God's own Will, which he hath at any time made unto Men.

*Q. How were these Discoveries made to them?*

*A.* By Inspiration, and so committed to Writing, 2 *Tim.* 3. 16.

*Q. What do you mean by that?*

*A.* The inward Dictates of the Spirit to the Minds of those, whom God appointed to be the Writers thereof, 2 *Pet.* 1. 20, 21.

*Q. Why were they committed to Writing?*

*A.* Because that was the most safe and certain way of preserving them entire, for the Good and Benefit of succeeding Generations.

*Q. How do you know the Scripures to be such a Divine Revelation?*

*A.* By the Marks and Characters of it, which they bear.

*Q. What are they?*

*A.* Of two sorts, Inward and Outward.

*Q. What are the Inward Marks and Characters of a Divine Revelation?*

*A.* That it do not contradict the Light of Nature, or any former Revelations, or its own self.

*Q. What are the outward Marks?*

*A.* Some former Revelations concerning it, Miracles and the Tradition of the Church.

*Q. Does the Tradition of the Church give any Authority to a Divine Revelation?*

*A.* No, it's only a Testimony of it.

*Q. What is the Third Condition or Duty required in Baptism?*

*A.* That

A. That I should keep Gods Holy Will and Commandments, and walk in the same all the days of my life,

Q. *What do you mean by that?*

*A.* That I should be entirely obedient to all God's Commands.

Q. *What are the Properties of this Obedience?*

*A.* It must be Universal (*a*), Sincere (*b*), Constant (*c*), and Lasting (*d*). (*a*), *Deut.* 8. 1. & 11. 8. *Psal.* 119. 6, 128. *Mat.* 5. 19. (*b*) *Deut.* 6. 4, 5. & 10. 12. *Psal.* 119. 2, 3, 7, 10, 20. (*c*) *Deut.* 5. 29. & 11. 1. *Psal.* 119. 30, 31. *Prov.* 23. 17. *Act.* 11. 23. (*d*) *Deut.* 4. 9, 10. & 6. 2. & 12. 1. *Luke* 1. 74, 75. *Rev.* 2. 10.

Q. *What is the Obligation that lies upon you to the performance of all these Duties?*

*A.* The Baptismal Vow, *Eccles.* 4, 5.

Q. *How can that oblige you, being made by others in your Name only, and not by your self?*

*A.* Because those that made it for me have a Power to oblige me to it.

Q. *Whence have they this Power?*

*A.* From my Parents and Governors, who are bound to Dedicate me to God betimes, *Gen.* 17. 9, *&c. Deut.* 6. 6, 7, 8, 9. *Psal.* 78. 5, 6, 7. *Ephes.* 6. 4. 2 *Tim.* 3. 15. *Rom.* 3. 23, 24, 25, 26. & 6. 23.

Q. *Is this sufficient to oblige you?*

*A.* Yes it is.

Q. *How can that be?*

*A.* Because they oblige me to nothing but what is my natural and necessary Duty, and Advantage of it self.

Q. *May*

Q. *May you not chuſe whether you will ſtand to this or no?*

*A.* Yes, I may; but then I muſt expect no benefit by the Chriſtian Religion.

Q. *What advantage have you by the Chriſtian Religion?*

*A.* I Thank God I am brought into a State of Salvation thereby, *Epheſ.* 2. 3, 11. 12, 13, 14. *Col.* 1. 12, 13, 14. 1 *Pet.* 2. 9, 10, 25.

Q. *Which way are you brought into that State?*

*A.* By the Grace of God in Jeſus Chriſt, *Acts* 4. 11, 12, & 10. 43. & 13. 38, 39.

Q. *What has Jeſus Chriſt done for you in order thereunto?*

*A.* He died for me, *Rom.* 5. 6, 8. 1 *Cor.* 15. 3.

Q. *To what purpoſe did he do that?*

*A.* To ſatisfie God's Juſtice for my Sins, that ſo my Soul may be ſaved, *Rom.* 3. 25, 26. & 8. 33, 34. *Gal.* 3. 13. 1 *Tim.* 2. 6.

Q. *And do you think this ſufficient for that purpoſe?*

*A.* Yes, and it will certainly do it, if I believe in him, and obey him, *John* 3. 16.

Q. *And do you intend to do this?*

*A.* Yes verily, I do reſolve it, and hope I ſhall.

Q. *By what means do you think or expect to do it?*

*A.* By Gods help and Grace alone, which I humbly beſeech him to grant me at all times, 1 *Cor.* 15. 10. *Epheſ.* 2. 8, 10.

Q. *What is required of you to make you capable of*

*of this Salvation, which you are thus Graciously call'd into the State of, by Jesus Christ?*

*A,* That I should believe *(a)*, and live according to all those Doctrines of Faith and manners which he taught, *Jam.*2.26. *(a) Rom.*3.28.

Q. *What do you mean by Believing?*

*A.* The giving my intire and full assent to a thing upon sufficient evidence of its truth and certainty.

Q. *What do you mean by believing in Jesus Christ?*

*A.* A most hearty Reliance upon what he Taught, and did, and suffered, for my Salvation.

Q. *What kind of Faith do you call this?*

*A.* A Divine Saving Faith.

Q. *Why do you call it a Divine Faith?*

*A.* Because it is founded upon Divine Revelation.

Q. *Why do you call it a Saving Faith?*

*A.* Because if I do really believe and live according to it, I shall undoubtedly be saved by it, *Mark* 16. 16. *Acts* 16. 30, 31.

Q. *Where do you meet with the Principles or Articles of this Faith?*

*A.* In that Summary of it which we commonly call the Apostles Creed.

Q. *Why do you call it the Apostles Creed?*

*A.* Because it contains the Sum of their Doctrine, and was composed according to it about their time.

Q. *Are there any other Creeds taught in the Church?*

A. Yes. Q. *What*

*Q. What be they?*

*A.* The *Athanaſian* and *Nicene* Creeds.

*Q. Why do you call it the* Athanaſian Creed?

*A.* Becauſe ſome ſay it was compoſed by St. *Athanaſius* Biſhop of *Alexandria*; however, it is agreeable to the Doctrine which he taught againſt the Hereticks of his time; and was collected out of his Writings.

*Q. Why do you call it the* Nicene Creed?

*A.* Becauſe it was made by the Council of *Nice.*

*Q. Why were theſe Creeds made and received in the Church?*

*A.* To explain the other Creeds.

*Q. What need was there of that?*

*A.* Becauſe of ſome Hereticks who denied the Trinity, and our Saviour's Incarnation.

*Q. What mean you by the Doctrine of the Trinity?*

*A.* That there are three diſtinct Perſons in the Godhead, and yet but One God.

*Q. Is there any ſuch thing mentioned in the Creed?*

*A.* Yes, I am therein plainly taught to believe in them all.

*Q. What do you call theſe Three Perſons in the Godhead?*

*A.* The Father, the Son, and the Holy Ghoſt.

*Q. How do you prove every one of theſe to be God?*

*A.* Becauſe the Scriptures call them ſo, and aſcribe ſuch things to every one of them, as can belong to none elſe but God.

*Q. What are they?*

*A.* To be Eternal, and Infinite in all the Perfections

fections of Knowledge, Wisdom, Power, Holiness, Goodness and Truth, *Mic.* 5. 2. *Joh.* 8. 58. *Heb.* 13. 8. *Rev.* 1. 8, 17, 18. *Heb.* 9. 14. *Joh.* 2. 24, 25. & 16. 30. *Rev.* 2. 23. 1 *Cor.* 2. 10. *Psal.* 139. 7.

*Q. How do you prove these Three to be but One God?*

*A.* From Scripture and Reason.

*Q. How from Scripture?*

*A.* From 1 *John* 5. 7. *There be Three that bear Witness in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*

*Q. How else?*

*A.* From *Deut.* 6. 4. *Hear O Israel, the Lord our God is one Lord:* And from 1 *Cor.* 8 4. *There is none other God but one.*

*Q. How do you prove this from Reason?*

*A.* Because there can be but one Infinite, Independent, Almighty and Eternal Being or first Cause of all Things.

*Q. But does not this Doctrine plainly contradict the Natural Notion which we have of the Unity of God?*

*A.* No, it's rather an Addition to it, or Improvement of it.

*Q. How can that be, that it does not contradict that Natural Notion which we have of the Unity of God?*

*A.* Because we have no Natural Notion that there cannot be more Persons than one in an Infinite Being.

*Q. Is this sufficient to make you believe it?*

*A.* Yes, when we have such plain Revelation of it.

*Q. How*

Q. *How are these three Persons in the Godhead distinguished?*

*A.* By their Properties and Operations.

Q. *What are these Properties by which they are distinguished?*

*A.* The Father begets the Son (*a*); The Son is begotten of the Father (*b*); And the Holy Ghost proceeds from them both (*c*).. (*a*) *Psal.* 2.7. (*b*) *John* 3.16,18. *Heb.* 1.5. (*c*) *John* 15.26. & 16. 7. *Gal.* 4. 6.

Q. *What are these Operations by which they are distinguished?*

*A.* The Father Creates (*d*); The Son Redeems (*e*); And the Holy Ghost Sanctifies (*f*). (*d*) *Gen.* 1. 1. *Acts* 17. 24. (*e*) *Gal.* 3.13. 1 *Tim.* 2.5,6. (*f*) 2 *Thes.* 2. 13.

Q. *Since these things are so plainly Revealed in Scripture, What is your Duty thereupon?*

*A.* To Believe and Live according to them.

Q. *Why is* Believing in God *propounded as the First Article in the Creed?*

*A.* Because it is the very Foundation of all Religion, *Heb.* 11. 6.

Q. *Why is the Creed recited in the First Person Singular?*

*A.* Because every one is bound to believe for himself.

Q *Is believing sufficient to bring a man to Heaven?*

*A.* No, except he make every article of faith practical, and live according to it, *Jam.* 2.14, *&c.*

Q. *What are you taught in the Creed concerning God?* *A.* His

*A.* His Being and Perfections.

*Q. How do you prove his Being that there is a God?*

*A.* By his Works of Creation (*a*) and Providence (*b*), by the Teſtimony of Natural Conſcience (*c*), and by Scripture. (*a*) *Pſal.* 19. 1, *&c.* (*b*) *Acts* 14. 15, 16, 17. (*c*) *Rom.* 1. 19, 20.

*Q. Why is he ſtyl'd a* Father?

*A.* Becauſe he really is ſo in all Reſpects.

*Q. In what reſpects is God a Father?*

*A.* He is the Father of all by Creation (*d*), of Jeſus Chriſt by Natural and Eternal Generation (*e*), and in him of his Elect by Adoption (*f*). (*d*) *Acts* 17. 24, 25, 26, 28. 1 *Cor.* 8. 6. (*e*) *John* 3. 16. 2 *Cor.* 1. 3. (*f*) *Gal.* 4. 4, 5, 6, 7.

*Q. Why is his being a Father ſo particularly mentioned in the Creed?*

*A.* To encourage us to come to him the more chearfullly upon all occaſions, *Pſal.* 103. 13. *Rom.* 8. 15.

*Q. Why is he ſtyl'd* Almighty?

*A.* To ſhew his unlimited Power (*g*), and Sovereign Right over all his Creatures (*h*). (*g*) *Mat.* 19. 26. (*h*) *Mat.* 28. 18.

*Q. Why is this Almighty Power ſo particularly mentioned in the Creed?*

*A.* To confirm our Faith, and increaſe our Confidence in him at all times, *Rom.* 4. 21.

*Q. Why is he ſtyl'd the* Maker of Heaven and Earth?

*A.* To prove his Being and Providence, and to engage us the more particularly to his Fear and Service, *Neh.* 9. 6.

C *Q. What*

*Q. What are you taught in the Creed concerning* Jeſus Chriſt?

*A.* That he is the Redeemer of all Mankind, *Joh.* 3. 16, 17. *Heb.* 2. 9. 2 *Cor.* 5. 14, 15. 1 *Tim.* 2. 4, 6. 1 *John* 2. 2.

*Q. How is he here deſcribed?*

*A.* By his Perſon and Offices.

*Q. What are you taught concerning his Perſon?*

*A.* His Name and His Nature.

*Q. What are you taught concerning his Name?*

*A.* That it is Jeſus which ſignifies a Saviour, *Mat.* 1. 21.

*Q. How is he a Saviour?*

*A.* As he ſav'd us from Sin (*a*), and Hell (*b*) and brings us to Eternal Happineſs and Glory (*c*). (*a*) *Tit.* 2. 14. (*b*) *Col.* 1. 13, 14. (*c*) 1 *Pet.* 1. 3, 4, 5. & 2. 9.

*Q. How does he thus ſave us?*

*A.* By becoming a Mediator between God and Man, for the obtaining of it, 1 *Tim.* 2. 5.

*Q. How is he qualified for that Employment?*

*A.* By having a twofold Nature, being both God and Man, *Mat.* 1. 23.

*Q. But does not God and Man make two ſeveral Perſons?*

*A.* No, They make but one Perſon in two diſtinct Natures.

*Q. How prove you that?*

*A.* Becauſe the Names and Properties of both Natures are promiſcuouſly uſed and apply'd to him, and the ſame things are both affirm'd and deny'd of him.

*Q. How*

*Q. How are the same Names promiscuously apply'd to him?*

*A.* He is frequently call'd both God (*d*), and Man (*e*), in Scripture. (*d*) *Rom.* 9. 5. *Tit.* 2. 13. (*e*) *Acts* 2. 22. & 17. 31. 1 *Tim.* 2. 5.

*Q. How are the Properties of both Natures promiscuously apply'd to him?*

*A.* When those things are apply'd to him as the Son of God, which belong to him only as the Son of Man; and those as the Son of Man, which belong to him only as the Son of God.

*Q. How are those things apply'd to him as the Son of God, which belong only to him as the Son of Man?*

*A.* When the Son of God is said to be born of a Virgin (*a*), to be crucified (*b*), and to die (*c*); for these belong to him only as Man. (*a*) *Luke* 1. 35. *Gal.* 4. 4. 1 *Tim.* 3. 16. (*b*) *Heb.* 6. 6. (*c*) *Phil.* 2. 8.

*Q. How are those things apply'd to him as the Son of Man, which belong to him only as the Son of God?*

*A.* When the Son of Man is said to forgive Sins (*d*), to send his Angels (*e*), and to judge the World (*f*); all which belong to him only as the Son of God. (*d*) *Mat.* 9. 6. (*e*) *Mat.* 24. 30, 31. (*f*) *Mat.* 25. 31. *John* 5. 27.

*Q. How are the Properties of both Natures communicated to each other?*

*A.* When the Properties of the Godhead are communicated to the Manhood; and those of the Manhood to the Godhead.

*Q. How are the Properties of the Godhead communicated to the Manhood?*

*A.* When he is ſaid to be in Heaven and upon Earth at the ſame time. *John* 3. 13.

*Q. How are the Properties of the Manhood communicated to the Godhead?*

*A.* When the Blood of Jeſus Chriſt is called the Blood of God, *Acts* 20. 28.

*Q. How are the ſame things affirm'd and deny'd of Jeſus Chriſt?*

*A.* When he is ſaid to know all things (*a*), and yet not to know the day of Judgment (*b*), to be the Maker of all things (*c*) and yet to be made (*d*), to be without beginning, and yet to begin (*e*), to be Eternal, and yet to dye (*f*). (*a*) *John* 2. 24, 25. & 21. 17. (*b*) *Mark* 13. 32. (*c*) *John* 1. 3. (*d*) *Heb.* 2. 9. & 10. 5. (*e*) *Heb.* 7. 3. (*f*) *Rev.* 1. 8.

*Q. Why did Jeſus Chriſt thus partake of both Natures of God and Man?*

*A.* To diſcharge thoſe ſeveral Offices the better which belong'd to him as our Mediator and Saviour.

*Q. What were thoſe Offices?*

*A.* Of a Prophet, of a Prieſt, and of a King.

*Q. How do you know that he was to execute ſuch Offices as theſe?*

*A.* Becauſe he is call'd by that Name, which ſignifies the Deſignation of Perſons to thoſe ſeveral Offices.

*Q. What Name was that?*

*A.* **Chriſt**, which ſignifies Annointed, and is the ſame with *Meſſiah*, *John* 1. 41.

*Q. How was he Annointed?* *A.* Not

*A.* Not with Material Oyl, but in Spiritual and Extraordinary Manner, with all those Powers and Gifts of the Holy Ghost that were necessary to qualifie him for those Offices, *Acts* 10. 38. *Col.* 1. 19. *John* 3. 34. *Heb.* 1. 9.

*Q. How does he execute the Office of a Prophet?*

*A.* By revealing the Will of God concerning our Salvation (*g*), and instructing us therein by his Word (*h*) and Spirit(*i*) (*g*) *Deut.* 18. 18. *Luk.* 4. 18. *Joh.* 1. 14. (*h*) *Mat.* 28. 19, 20. (*i*) *Joh.* 14. 26.

*Q. How does he execute the Office of a Priest?*

*A.* By Atoneing for Sin (*a*) Interceding for Sinners (*b*), and Blessing of his Church (*c*). (*a*) *Rom.* 5. 11. 2 *Cor.* 5. 18, 19. 1 *John* 2. 2. (*b*) *Rom.* 8. 34. *Heb.* 2. 25. (*c*) *Acts* 3. 26.

*Q. How did he Atone for Sin?*

*A.* By the Blood of his Cross in which he made full satisfaction to God's Justice for it, *Psal.* 53. 5, 6, 10. *Rom.* 4. 25. & 5. 6, 8, 10. 1 *Cor.* 15. 3 *Col.* 1. 20, 21, 22. *Heb* 9. 11, 12, 26, 28. & 10. 10, 12, 14.

*Q. In what manner does he make Intercession for Sinners?*

*A.* By the Merits of his Death.

*Q. But is there no other way of Interceding with God to be reconciled to Sinners?*

*A.* No, He is the only Mediator between God and Man, and there's nothing but his Death that can reconcile us to God, 1 *Tim.* 2. 5, 6.

*Q. But may there not be other Mediators of Intercession, though there be none else of Redemption, but he?*

*A.* No, nor is there the least Warrant from

Scripture to justifie any such Distinction, for it is only a meer Invention of the Church of *Rome* to justifie their praying to Saints.

*Q. But do not the Scriptures allow of Mens Praying and Interceeding with God for one another?*

*A.* Yes, they do, but then it is only with respect to the Merits and Mediation of Jesus Christ, and in his Name alone, *Joh.* 14. 13, 14. & 16. 23. *Eph.* 2. 18. & 3. 12. *Acts* 4. 12.

*Q. How does Jesus Christ execute the Office of a King?*

*A.* In Converting, Governing, Protecting and Rewarding of his Church, *Isa.* 9. 6, 7. *Eph.* 1. 22. *Rev.* 22. 12.

*Q. How do the two Natures of God and Man which were thus united in our Saviour's Person, qualifie him for the discharge of his Prophetical Office?*

*A.* That as God, he might deliver his Counsels with greater Authority and Efficacy; and as Man, be the more acceptable to us therein, *Deut.* 5. 23, *&c.* & 18. 16.

*Q. How do these two Natures qualifie him for this Priestly Office?*

*A.* As they render him the more capable to make expiation for sin, & intercession for sinners.

*Q. How is he the more capable hereby to make Expiation for Sin?*

*A.* Because the Humane Nature only could suffer, and the Divine only make those Sufferings to be sufficient, *Heb.* 2. 9, &c.

*Q. How is he thereby the more capable of Interceding for Sinners?* *A.* In

*A.* In that the Humane Nature would have the more Compassion for Men (*a*); and the Divine the more Credit and Power with God (*b*). (*a*) *Heb.* 2. 17, 18. & 4. 14, 15. (*b*) *Heb.* 7. 26, 27, 28.

*Q. How do these two Natures qualifie him the better for his Kingly Office?*

*A.* That as he is God, he may the better conquer Satan, and convert the World; and as Man, become the more excellent Pattern and Example of all Goodness and Vertue to his Church.

*Q. Why is Jesus Christ call'd in the Creed the* Son of God?

*A.* Because he derived his Essence from him, *Heb.* 1. 4, 5.

*Q. Why is he call'd the only* Son of God?

*A.* Because none else is so in that way and manner by a Natural and Eternal Generation, *John* 3. 16.

*Q. Why is he call'd our* Our Lord?

*A.* Because he is so by Creation (*a*), Redemption (*b*), and Covenant (*c*). (*a*) *John* 1. 3. (*b*) 1 *Pet.* 1. 18. (*c*) 2 *Tim.* 2. 19.

*Q. How is he said to appear and manifest himself unto the World?*

*A.* In two several States of Humiliation and Exaltation.

*Q. How in a state of Humiliation?*

*A.* In his Incarnation, Manner of Living, Death and Burial.

*Q. How was Jesus Christ Incarnate or made Man?*

*A.* By uniting the whole human Nature to the

divine in one Perſon, *Joh.* 1. 4. *Heb.* 2. 14, 16.

*Q. What do you mean by the whole human Nature?*

*A.* A true Body and a reaſonable Soul.

*Q. How was this done?*

*A.* Not by the ordinary way of Generation, but by the extraordinary and powerful Operation of the Holy Ghoſt, *Luke* 1. 35.

*Q. Why was he thus formed?*

*A.* To manifeſt both his Divinity and his Purity, in that he aſſum'd our Nature without the leaſt depravation or pollution of it, *Luke* 1. 35.

*Q. From whence did he derive his Bodily ſubſtance?*

*A.* From the Body of the Virgin Mary, of whom he was truly and properly born, *Gen.* 3. 15. *Gal.* 4. 4.

*Q. Why did he derive his Bodily ſubſtance from her?*

*A.* Becauſe this was moſt agreeable to all the the Prophecies that concern'd his Incarnation, and the whole Deſign of it.

*Q. What were thoſe Prophecies?*

*A.* To be born of a Virgin (*d*) and of the Houſe and Lineage of *David* (*e*). (*d*) *Iſa.* 7. 14. *Mat.* 1. 22, 23. (*e*) *Iſa.* 9. 6, 7. *Pſal.* 132. 11. *Luke* 1. 68, 69, 70. *Acts* 2. 29, &c.

*Q. How did his being born of a Virgin free him from the guilt and ſtain of Original Sin, ſhe being deſcended from* Adam, *as well as others, and ſo a partaker it her ſelf, as much as any Body elſe?*

*A.* Becauſe the Holy Ghoſt being the Author of the Conception, did ſo ſanctifie it, as to free it wholly therefrom, *Luke* 1, 35. *Q. What*

*Q. What was the Design of his Incarnation, which occasion'd his being born of a Virgin?*

*A.* To become a Sacrifice for the Sins of Men, which he could not have been, if he had been in any kind a Sinner himself, 2 *Cor.* 5. 21. *Heb.* 7. 26, 27, 28.

*Q. How did this oblige him to become a Man?*

*A.* Because the Atonement for Sin was to be made in the same Nature that had offended, *Heb.* 2. 14, 15.

*Q. How did he make this Atonement in the same Name?*

*A.* By the **Suffering** of Death.

*Q. Why does the Creed take no notice of his Life, but pass immediately from his Birth to his Suffering and Death?*

*A.* Because that was the chief end of his Incarnation, and because indeed his whole Life was nothing else, but a continual course of Sorrow and Suffering, *Isa.* 53. 3, 7.

*Q. What kind of Death did he suffer?*

*A.* **He was Crucified.**

*Q. How was that done?*

*A.* By nailing his Hands and Feet to a Cross and so hanging him upon it, till he there languished and died.

*Q. How came he to die this death?*

*A.* To shew the hainous Nature of Sin, and to give Testimony of his being the true *Messiah.*

*Q. How does this shew the hainous Nature of Sin?*

*A.* Because it was the worst kind of Death, being

being moſt infamous, painful and accurſed, *Heb.* 12. 2. *Phil.* 2. 7, 8. *Gal.* 3. 13.

*Q. How does this give Teſtimony to his being the true Meſſiah?*

*A.* Becauſe it ſhews the Scepter or Government was departed from the *Jewiſh* State, as *Jacob* propheſied it ſhould be upon the coming of the Meſſiah. *Gen.* 49. 10. *John* 19. 15.

*Q. But was not the Government then in the hands of the* Jews?

*A.* No, but in the Hands of the *Romans.*

*Q. How do you know that?*

*A.* By the Judge that condemned our Saviour, and by the Death he was ſentenced to, which were both *Roman.*

*Q. Who was the Judge?*

*A.* Pontius Pilate the Governour of *Judea* under *Tiberius* the *Roman* Emperor, *Luke* 3. 1.

*Q. What was the Death he was ſentenced to?*

*A.* The Death of the Croſs which was a *Roman* and not a *Jewiſh* Puniſhment.

*Q. Why is it ſaid that he was* Buried?

*A.* To ſhew the Truth of his Death, and to give the greater Teſtimony to the Truth of his Reſurrection.

*Q. What's meant by his* Deſcending into Hell?

*A.* The Diſpoſal of his Soul in its State of Separation from the Body.

*Q. Where, or in what place, was that whilſt it was thus ſeparated?*

*A.* Amongſt the Bleſſed in Paradice or Heaven, *Luke* 23. 43.

*Q. But*

Q. *But does not Hell rather signifie the State of the Damn'd?*

*A.* No, it is not here to be so particularly Restrain'd to that, but is rather to be understood in General of the State of the Dead.

Q. *How does this then determine his Soul to be among the Blessed?*

*A.* Because he was Holy and Good, which if he had not been, his Soul would indeed have been amongst the Damn'd.

Q. *But might not his Soul descend Locally into Hell, to Triumph over the Devil in his own Kingdom?*

*A.* That hath been indeed an ancient opinion, but it hath not sufficient Authority from Scripture to warrant it, nor is there any need of it.

Q. *How is he said to appear and manifest himself unto the World in the State of Exaltation?*

*A.* In his **Resurrection from the Dead**; Ascension into Heaven, and Advancement unto the highest Glory.

Q. *What do you mean by his* **Resurrection from the Dead?**

*A.* The restoring of him unto Life, by the Union of the self-same Soul, to the self-same Body again, *Luk.* 24. 39. *John* 20. 27.

Q. *Why did he thus rise from the Dead?*

*A.* To give the Clearest Demonstration of his having fully compleated the whole Work of our Redemption. *Rom.* 4. 25. & 8. 33, 34.

Q. *When did he thus rise from the Dead?*

*A.* Upon the **Third Day** after his Death, very early in the Morning.

Q. *Why*

Q. *Why did he rise upon that day, rather than before or after?*

*A.* To fulfil the Type and Prophecies concerning it *(a)*, and to prevent his Body from corrupting in the Earth *(b)*. *(a) Psal.* 16. 10. *Joh.* 11. 13. *Act.* 2. 27. *(b) Mat.* 12. 40. & 17. 23. & 20. 19. *Luke* 24. 7, 46. *John* 2. 19, 22.

Q. *What Type have you of this?*

*A.* The Type of the Prophet *Jonas* in the Whales Belly.

Q. *What Prophecies were there of it?*

A. Our Saviour often foretold it himself, *Mat.* 16. 21.

Q. *What do you mean by our Saviour's* Ascension into Heaven?

*A.* That he did actually go up thither, in a most visible and Triumphant manner, *Acts* 1. 9, 10, 11. *Ephes.* 4. 8.

Q. *And does he remain there still in the same Body that Ascended?*

*A.* Yes, and must do so till the end of the World; and therefore he is said to Sit at the Right Hand of God, *Acts* 3. 21.

Q. *But can God be said to have a Right Hand?*

*A.* Not properly, because he is a Spirit and so can have no Bodily Parts at all.

Q. *How then is he said to have a* Right Hand?

*A.* In a Figurative Sense only, and after the manner of Men, that we may the better understand the design and meaning of it.

Q. *What is the meaning then of that Expression?*

*A.* It

*A.* It ſignifies all the Dominion (*a*), Majeſty (*b*), and Power (*c*) to which he is advanc'd. (*a*) *Acts* 2. 34, 35. (*b*) *Heb.* 1. 3, 4. (*c*) *Luke* 22. 69.

*Q. Why is he ſaid to Sit there?*

*A.* To ſignifie his full Poſſeſſion of it, and Continuance in it.

*Q. What doth he Sit there for?*

*A.* To be our Patron and Advocate, and to diſpenſe all Divine Bleſſings and Comforts to us the better from thence, *Heb.* 9 24. *Rom.* 8. 34.

*Q. Why is the Title of* Almighty Father *added to this Article?*

*A.* To manifeſt both the Truth and Fulneſs of all that Authority and Dominion, to which he was advanced.

*Q. To what purpoſe is he thus Advanced?*

*A.* That he may come from thence with the greater Power and Glory, to judge both the Quick and the Dead?

*Q. What do you mean by the* Quick and the Dead?

*A.* All that ſhall be alive then, or ever were ſo before?

*Q. What do you mean by* the Holy Ghoſt?

*A.* The Third Perſon in the Bleſſed Trinity, 1 *John* 5. 7.

*Q. Why are you taught to Believe in him?*

*A.* Becauſe he is God.

*Q. How do you prove that?*

*A.* Becauſe he is ſo called in Scriptnre (*d*), and hath Divine Attributes given to him there (*e*).

(*c*). (*d*) *Acts* 5. 3, 4. (*e*) *Job* 33. 4. *Psal.* 33. 6. & 139. 7. *Cor.* 2. 10. *Heb.* 9. 14. *Mat.* 28. 19. 2 1 *Cor.* 13. 14.

*Q. What do you mean by this word* Ghost ?

*A.* It signifies a Spirit, which he really is.

*Q. Why is he called* Holy ?

*A.* Because he is so in himself, and the Author of all Holiness in us.

*Q. What is his Office and Work* ?

*A.* To Instruct and Convince the World of the Truth of the Gospel, and in Christ's stead to Gather, Sanctifie, and Govern his Church. 2 *Pet.* 1. 21. *John* 14. 26. & 16. 8, 13. 1 *Cor.* 6. 11. *Tit.* 3. 4, 5.

*Q. What do you mean by* the Church ?

*A.* A Society of Persons called by God to the Profession of True Religion.

*Q. What do you mean by the word* Catholick ?

*A.* It signifies Universal.

*Q. What do you mean by the* Catholick Church?

*A.* The whole Society of Christian People throughout the World, who own Jesus Christ for their Head and Governour.

*Q. Why is this term Catholick or Universal applyed to the Christian Church ?*

*A.* In opposition to the Jewish Church, which was confin'd to that one Nation alone, whereas the Christian Church is extended to all Nations, *Mat.* 28. 19. *Ephes.* 2. 11, *&c.*

*Q. But may not any particular Church, as that of* Rome *or* England, *be called the Catholick Church?*

*A.* No,

*A.* No, it cannot, any more than the City of *Rome* may be called the whole World; or any Street in *London* be called the whole City.

*Q. How then comes it to pass, that so many Several Churches, as of* Jerusalem, Antioch *and* England, *are so frequently called Catholick Churches?*

*A.* Because they profess the True Faith, which was once for all delivered unto the Saints: And so by becoming Parts or Members of the Catholick Church, do bear that Name.

*Q. Who then are to be accounted the truest and best Catholicks?*

*A.* Those that profess the true Faith of Christ, and live up to it?

*Q. Why is this Catholick Church called* Holy?

*A.* Because it is Dedicated to God by Covenant and Profession, and is thereby obliged to be Holy, 1 *Thes.* 4. 7.

*Q. What are the Priviledges that belong to this* Holy Catholick Church, *by which any one may be encouraged to be of it?*

*A.* **The Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting.**

*Q. What do you mean by the* **Communion of Saints?**

*A.* That Common Union which all True Believers have with God, and with one another through Jesus Christ, 1 *Joh.* 1. 3, 7. 1 *Cor.* 12. 12, *&c.*

*Q. Wherein does this Communion consist?*

*A.* In a most Affectionate Fellowship in all Acts of Divine Worship, Piety and Charity, *Acts.* 2. 42.

*Q. What*

*Q. What do you mean by the* Forgiveneſs of Sins?

*A.* The not Exacting the Puniſhment of Sin from thoſe that have committed it.

*Q. What is the Puniſhment due to it?*

*A.* Death temporal and Eternal, *Rom.* 5. 12. & 6. 23.

*Q. How comes this Puniſhment to be taken off from all True Believers?*

*A.* Through Jeſus Chriſt who ſuffered in their ſtead, *Iſa.* 53. 4, 5, 6. *Rom.* 4. 25. 1 *Cor.* 15. 3. 1 *Pet.* 2. 24.

*Q. Upon what terms is Sin thus forgiven?*

*A.* Upon the terms of Repentance and Faith.

*Q. What do you mean by* the Reſurrection of the Body?

*A.* That the Body ſhall be raiſed again, and by being United to the Soul, ſhall become Glorious and Immortal, *Phil.* 3. 21.

*Q. What do you mean by the* Life Everlaſting?

*A.* A State of moſt perfect Happineſs and Glory, *Pſal.* 16. 11.

*Q. What Obligations do you lie under from theſe Articles of the Creed, beſides the Belief of them?*

*A.* I am bound to Teſtifie the Truth of my Faith by my Works, in all Holineſs and Obedience, *Jam.* 2. 18. *Gal.* 5. 9. *Tit.* 3. 8.

*Q. What is the Rule of your Obedience?*

*A.* The Commandments of God.

*Q.* You ſaid indeed that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandments; Tell me, How many there be?

*A.* Ten.

*Q.* Which

*Q.* Which be they.

*A.* The same which God speak in the 20th Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egipt, out of the House of Bondage.

*Q. What is this rule of your Obedience commonly called?*

*A.* It is commonly called the Natural and Moral Law.

*Q. Why do you call it the Natural Law?*

*A.* Because it is most agreeable to all the Principles of Human nature and right Reason.

*Q. Why do you call it a Moral Law?*

*A.* Because it relates particularly to the manners of Men, teaching them to live Righteously, Soberly and Godly.

*Q. But if this Law consists of Ten Commandments, why does our Saviour call them Two?*

*A.* As they are divided into Two Tables or Parts, with respect to the two-fold Object of our Duty, God and our Neighbour.

*Q. How came you by this Law?*

*A.* It was written by God himself, and so delivered to *Moses* to be a perpetual and standing Law for all Mankind, *Deut.* 31.18. & 32.15, 16.

*Q. But* Moses *was a Lawgiver to the Jews, how then can this affect us, or any other Nation?*

*A.* Because this Law did not belong to them as they were *Jews* only, but as they were Men.

*Q. In what manner are these Commands propounded?*

*A.* Some are propounded affirmatively, but for the most part they are propounded negatively.

*Q. What do you mean by a Negative and Affirmative Precept?*

*A.* A Negative Precept forbids a Sin, and an Affirmative one enjoyns a Duty.

*Q. Why are these Commands then Propounded for the most part Negatively, rather than Affirmatively?*

A. To shew the Proneness of our Nature unto Evil, and to teach us the better how to be truly good.

*Q. How does this teach you the better to be truly good?*

*A* Because when all Evil is restrained and rooted out, we shall be the more capable of being so.

*Q. But is it enough for us in a Negative Precept to Abstain from the Sin, and in an Affirmative one to Practice the Duty?*

*A.* No, for where any Sin is forbidden, the contrary Duty is also enjoin'd; and where any Duty is commanded, the contrary sin is forbidden.

*Q. What difference is there between a Negative and an Affirmative Precept.*

*A.* In the extent and force of the Obligation, for I am never to do what is forbidden, but I may sometime omit what is Commanded.

*Q. Give an Instance in the Commandments for Explanation of this.*

*A.* I am never to commit Idolatry, Murder or Adultery, but I may do works of necessity and Mercy upon the Lord's Day, and refuse to obey my superiours when I shall thereby dishonour God.

*Q. Why are these Commands enjoyn'd in the second Person singular.* *A.* To

*A* To ſhew that no Perſons whatſoever are free from the moſt neceſſary Obligations thereto.

Q. *From whence do theſe Obligations ariſe?*

*A.* From God's ſovereign Authority, Propriety and Goodneſs.

Q. *Where do you find any ſuch Obligations mention'd?*

*A.* In that ſolemn Preface which was by God himſelf ſet before the Commandments at the delivery of them, in the 20th Chapter of *Exod.*

Q. *What was that Preface?*

*A.* **I am the Lord thy God which brought thee out of the Land of** Egypt, **out of the Houſe of Bondage.**

Q. *How can that Affect us who never were there?*

*A.* Becauſe that was a Type of our Deliverance by Jeſus Chriſt from Sin and Satan, which is a much worſe Bondage than that was, or could be, *Rom.* 7. 24.

Q. **What doſt thou chiefly learn by theſe Commandments?**

*A.* **I learn two things, my Duty towards God, and my Duty towards my neighbour.**

Q *You ſaid the Commandments are divided into two Tables or Parts, what does the firſt Table teach you?*

*A.* My Duty towards God.

Q. **What is thy Duty towards God?**

A. **My Duty towards God is to believe in him, to fear him, and to love him, with all my Heart, with all my Mind, with all my Soul, and with all my Strength: To worſhip him: to give him thanks: To put my whole truſt in him: To call upon him: To honour his holy Name, and his Word, and to ſerve him truly all the days of my life.**

*Q. How many Commandments belong to this firſt Tab'e?*

*A.* The four Firſt.

*Q. What is the firſt Commandment?*

*A.* **Thou ſhalt have none other Gods but me.**

*Q. What does this Commandment Require?*

*A.* It requires the moſt ſincere and conſtant Worſhip and Service of the Living and true God, and of him only, *Deut.* 10. 12, 14.

*Q. Wherein does that Worſhip and Service conſiſt?*

*A.* In all the inward Acts of Faith, Fear, Love, Gratitude and Truſt, and in all the outward Acts of Adoration and Praiſe.

*Q. What does this Commandment forbid?*

*A.* It forbids the having of no God, or of any other but the true God, and giving of any part of his Worſhip *(a)*, either outward or inward, to any other Creature. *(a) Mat.* 4. 10.

*Q. What is the ſecond Commandment.*

A. **Thou ſhalt not make to thy ſelf any graven Image, nor the likene s of any thing that is in Heaven above, or in the Earth beneath, or in the Water under Earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God, am a jealous God, and viſit the ſins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and ſhew mercy unto Thouſands, in them that love me, and keep my Commandments.**

*Q. What doos this Commandment Require?*

*A.* It Requires me to Worſhip the true God after a right manner.

*Q. What does this Commandment forbid?*

A.

*A.* It forbids the making of any Image or Picture to worſhip the true God by.

Q. *What difference is their between this and the firſt Commandment?*

*A.* The firſt forbids the worſhip of all falſe Gods, and this the worſhip of the true God after a falſe manner.

Q. *Give an Inſtance to Illuſtrate this.*

*A.* The worſhip of *Baal* was the worſhip of a falſe God, but the worſhip of the Golden Calves was the worſhip of the true God, after a falſe manner.

Q. *How then can the Church of* Rome, *acquit themſelves from the guilt of Idolatry, in the worſhiping of Images?*

*A.* No, they cannot; and therefore they either leave out this Commandment, or make it one and the ſame with the firſt.

Q. *What reaſon is there given for the Obſervation of the ſecond Commandment?*

*A.* God's great Zeal for his own Honour and Worſhip.

Q. *How does this appear?*

*A.* In ſeverely puniſhing both the Perſons and Poſterity of all Idolaters, and bountifully Rewarding thoſe that are Faithful.

Q. *But is it not very ſevere, if not unjuſt, to puniſh Children for their Parents Sins?*

*A.* No, if they by Imitation be Guilty of the ſame too.

Q. *But what if they are not?*

*A.* Then they are never Punisht in the next Life however they may sometimes be in this.

Q. *Why is the Breach of this Commandment so severely Threatned?*

*A.* To shew Gods extream Hatred of Idolatry, to deter Men the more from it.

Q. *What is the Third Commandment?*

A. **Thou shalt not take the Name of the Lord thy God, in vain; for the Lord will not hold him guiltless that taketh his Name in vain.**

Q. *What do you mean by the Name of God?*

*A.* Any thing whereby he hath made himself known. *Psal.* 138. 2. *Mal.* 1. 11.

Q. *What are those things, by which he is more especially made known?*

*A.* His Titles, Attributes, Ordinances, Words and Works.

Q. *How are these taken in vain?*

*A.* When they are Irreverently mentioned or made use of.

Q. *What is it then, that is here forbidden?*

A. All Customary Swearing, Perjury, Blasphemy, or Profane use of whatever God is Worshipped or known by.

Q. *What is herein required?*

*A.* The Reverend use of whatever relates to God(*a*), or his Service(*b*). (*a*) *Psal.* 99. 3. *Isa.* 66. 2. *Jer.* 4. 2. *Eccles.* 5. 4. (*b*) *Levit.* 10. 3. *Isa.* 29. 23.

Q. *From what motive is this commandment enforced?*

*A.* From the certainty and severity of Gods Justice,

Justice, in that he will by no means excuse, but assuredly punish the Breakers of it, with the utmost Rigour, *Revel.* 24. 16.

Q. *Why is the Breach of this Commandment so severely Threatned?*

*A.* To shew how Jealous God is of his Honour even in the smallest Matters.

Q. *What is the Fourth Commandment?*

A. **Remember that thou keep Holy the Sabbath day; six days shalt thou labour and do all that thou hast to do: But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, nor thy Son, nor thy Daughter, thy Man-servant nor thy Maid-servant, nor thy Cattle, nor thy stranger that is within thy Gates. For in six days the Lord made Heaven & Earth, the Sea, and all that in them is, and rested the seventh day, Wherefore God blessed the Sabbath Day and hallowed it.**

Q. *What is required in this Commandment?*

*A.* The setting apart of a certain Portion of time for God's immediate Worship and Service.

Q. *What Portion of time is hereby required?*

*A.* A Seventh part, or one day in Seven.

Q. *Which particular Day of the Seven is thus to be set apart?*

*A.* The Seventh from Creation.

Q. *Why that more then any other?*

*A.* As an Acknowledgment of the true God.

Q. *How does that make any such Acknowledgment?*

*A.* Because it celebrates the Memory of his creating the World in six days, and resting upon the Seventh.

Q. *How came this to be so particularly taken notice of?*

*A.* It was appointed by God himſelf, who from the very Beginning, ſanctified this Day to this particular Purpoſe. *Gen.* 2. 1, 2, 3.

Q. *How is it then ſaid to be a moral and natural Law?*

*A.* Becauſe of the End of its Obſervance, which was to own and Worſhip the Creator of Heaven and Earth, as the true God.

Q. *But was it ever obſerved before* Moſes's *time?*

*A.* It was obſerv'd before, and was then only renewed with greater Force and Authority, *Exod.* 16. 5, 22, 30.

Q. *How do you know it was obſerved before?*

*A.* The word **Remember**, with which this Command alone begins, doth plainly manifeſt it.

Q. *Why was it ſo particularly renewed then?*

*A.* Becauſe the Obſervation of it had been Interrupted, during the Severity of the *Egyptian* Bondage, *Deut.* 5. 12, 13, 14, 15.

Q. *Why then is not the ſame day obſerved ſtill?*

*A.* Becauſe we Chriſtians are under a New diſpenſation, which requires the alteration of it from the Seventh to the Firſt day of the Week.

Q. *What Diſpenſation is that?*

*A.* The Redemption of the World by Jeſus Chriſt, which was compleated upon that day, in his Reſurrection from the Dead.

Q. *But does not the former Obligation to God as our Creator, hold ſtill?*

*A.* Yes, it doth, and therefore we keep one

one Day in Seven, in Honour of him as our Creator; and the Firſt of the Seven, in Honour of Jeſus Chriſt as our Redeemer.

Q. *But is the Sabbath to be obſerv'd with the ſame ſtrictneſs now, that it was amongſt the* Jews?

*A.* No, But as it was obſerv'd by the Faithful, before the Delivery of the Law by *Moſes*.

Q. *How do you know, that it is now only to be ſo obſerv'd?*

*A.* Becauſe that is moſt Natural, and there is nothing added to enjoyn any other Obſervation of it.

Q. *But had not the* Jews *ſtricter Injunctions and ſeverer Penalties, to enforce the Obſervation of it?*

*A.* Yes, But theſe were added afterwards upon a ſpecial Occaſion.

Q. *What Occaſion was that?*

*A.* Their Deliverance out of *Egypt*, which was to be Commemorated by them in all Ages, as well as the Creation it ſelf.

Q. *Why was that to be ſo ſolemnly Commemorated?*

*A.* Becauſe God did then in ſo extraordinary a manner renew his covenant with them, and own them to be his, *Exo.*31.13,--17. *Ezek.*20.12,13.

Q. *How then is this Day to be obſerved?*

*A.* By imploying our ſelves in the ſeveral Acts of Piety and Devotion, that belong to us in our Places and Stations.

Q. *What is forbidden in this Commandment?*

*A.* The ſpending of our time then in Idleneſs or any ſervile Work, that is not of neceſſity or mercy.

Q. *What*

Q. *What does the second Table teach you?*

*A.* My Duty towards my Neighbour.

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my neighbour, is, to love him as my self; and to do to all Men, as I would they should do unto me: To love, honour and succor my Father and Mother. To honour and obey the King, & all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters: To order my self lowly and reverently to all my betters: To hurt no body by word or deed: To be true and Just in all my dealings: To bear no Malice nor hatred in my heart: To keep my hands from picking and stealing, and my Tongue from evil speaking, lying and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other Mens goods, but to learn and labour truly to get my own living, and to do my Duty in that state of life, unto which it shall please God to call me.

Q. *Wherein Consists the sum or substance of all this?*

*A.* In all Acts of Charity and Justice.

Q. *What Rule have you to Direct you therein?*

A. I am to Love my Neighbour as my self, and to do unto all Men as I would they should do unto me.

Q. *How many Commandments belong to this second Table?*

*A.* The six last.

Q. *What is the fifth Commandment?*

A. Honour thy Father, and thy Mother, that thy days may be long in the land, which the Lord thy God giveth thee.

Q. *What is meant here by* Father *and* Mother?

*A.* All my superiours, both Natural, Spiritual, and Civil.

Q. *Why are these call'd Father and Mother?*

*A.* To

*A.* To make all Government and Superiority the more Easie, as being founded in Nature.

Q. *Why is this Duty that belongs to them expresst by* Honouring *of them?*

*A.* Because this is most Natural and Proper for Superiours, and includes all other Duties of Subjection both outward and inward.

Q. *What is required in this Commandment?*

A. To love, Honour and succour, my Father and Mother, to honour and obey the King, and all that are put in Authority under him, to submit my self to all my Governors, Teachers, Spiritual Pastors and Masters, and in a word, to carry my self lowly and reverently to all my Betters.

Q. *But are these Duties of Obedience and Subjection universally enjoyn'd without any* Limitation?

*A.* Yes, except they contradict the laws of God, my Country, *Col.* 3.20, 22. *Eph.* 6.1. *Acts* 4.19.

Q. *What is forbidden in this Command?*

*A.* All Disrespect and Undutifulness in any kind towards any of my Superiours.

Q. *But are not Superiours oblig'd by this Command as well as Inferiours?*

*A.* Yes, because these are Relative Duties, which do mutually oblige each Party.

Q. *What Encouragement is there given for the Observance of this Command?*

*A.* Promise of long Life and Prosperity.

Q. *Why is there such a Promise annexed to this more than to any other Command?*

*A.* Because the very Being and welfare of all Publick Society does depend upon it.

Q. *What*

Q. *What is the sixth Commandment?*

A. **Thou shalt do no Murder.**

Q. *What is the design of this Commandment?*

A. To preserve the Life and Health of Man.

Q. *What is herein forbidden?*

A. The Horrid and Crying Sin of Murder.

Q. *What do you mean by Murder?*

A. The wilful and malicious Killing of any Person.

Q. *Is this all that is here forbidden?*

A. No, it forbids every thing that may occasion it, both inward and outward.

Q. *What are the inward Occasions of it?*

A. Rash Anger, Hatred, Malice, Envy, Spight, Desire of Revenge and Unmercifulness.

Q. *What are the outward Occasions of it?*

A. Provoking Words and hurtful Actions.

Q. *What does your Catechism teach you in this Matter?*

A. **To hurt no Body by Word or Deed; to bear no Malice nor Hatred in my Heart.**

Q. *What do the Scriptures say of it?*

A. Whosoever hateth his Brother is a Murderer, 1 *John* 3. 15.

Q. *What does this Commandment require?*

A. A due and charitable Care of our Neighbours bodily Life or Health.

Q. *What is the seventh Commandment?*

A. **Thou shalt not commit Adultery:**

Q. *What is the design of this Commandment?*

A. To engage Men unto Chastity.

Q. *What is the Sin forbidden in this Commandment?*

A. All

*A.* All ſenſual and inordinate Luſt or Concupiſcence, together with whatever tends to the exciting of it.

*Q. What are thoſe things that tend to the exciting of it?*

*A.* A Luxurious Diet (*a*) an Immodeſt Dreſs (*b*), Idleneſs (*c*), and all Laſcivious Looks (*d*), Words (*e*) or Actions (*f*). (*a*) *Rom.* 13. 14. *Jer.* 5. 7, 8. (*b*) *Prov.* 7. 10. 1 *Tim.* 2. 9. (*c*) *Ezek.* 16. 49. (*d*) *Mat.* 5. 27, 28. 2 *Pet.* 2. 14. (*e*) *Eph.* 5. 4. (*f*) 1 *Pet.* 4. 3.

*Q. Why are theſe called Adultery?*

*A.* Becauſe that is the higheſt Degree of Uncleanneſs, and includes all the reſt.

*Q. What is Adultery?*

*A.* The Violation of the Marriage-Covenant and Bed.

*Q. What is required in this Commandment?*

A. **To keep my Body in Temperance, Soberneſs and Chaſtity,** and that both in Thought, Word and Deed.

*Q. What is the Eighth Commandment?*

A. **Thou ſhalt not ſteal.**

*Q. What is the Deſign of this Commandment?*

*A.* To ſecure Men in the Poſſeſſion and Enjoyment of their Goods and Properties.

*Q. What is here meant by Stealing?*

*A.* The taking away, or with-holding from another, either by Force or Fraud, that which is due, *Levit.* 19. 11, 13.

*Q. What then is here forbidden?*

*A.* All

*A.* All open or secret Wrong to any ones Goods or outward Estate.

*Q. What do you mean by open Wrong?*

*A.* All Oppression, Robbery and Extortion, *Prov.* 28. 8.

*Q. What do you mean by secret Wrong?*

*A.* All sorts of Cheats and Frauds, *Prov.* 20. 10. & 3. 27, 28. *Psal.* 37. 21. *Jam.* 5. 4.

*Q. What is required in this Commandment?*

*A.* **To be true and just in all my dealings** and actions.

*Q. What is the Ninth Commandment?*

A. **Thou shalt not bear False Witness against thy Neighbour.**

*Q. What is the design of this Commandment?*

*A.* To prevent all manner of Harm or Mischief, that may come to our Neighbour by any False Testimony.

*Q. What is forbidden in this Commandment?*

*A.* All **Evil-speaking, Lying and Slandering,** or exciting others thereto, especially in Courts of Justice, *Eph.* 4. 25.

*Q. What is required in this Commandment?*

*A.* To give Testimony to the Truth in behalf of my Neighbour, whenever I am called thereto.

*Q. What is the Tenth Commandment?*

*A.* **Thou shalt not covet thy Neighbours House; thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.**

*Q. What is the design of this Commandment?*

*A.* To root out all Injustice and Uncharitableness from the very Minds of Men.

*Q. How does this do that?*

*A.* By

*A.* By suppressing the very first Motions thereof in any Inordinate Affections and desires.

*Q. But was not this done before in the rest of the Commandments?*

*A.* Yes, it was therein imply'd, but here it is plainly and particularly expres'd.

*Q. Why is it so particularly and plainly expres't here?*

*A.* That nothing may be wanting to make all mankind sincerely good, and compleatly happy.

*Q. What then is here forbidden?*

*A.* All Inordinate and Unlawful Desiring of any thing that is anothers, 1 *King.* 21. 4.

*Q. What is required in this Commandment?*

*A.* To be contented with what I have, and **to do my Duty in that State of Life unto which it shall please God to call me,** Heb. 13. 5.

*Q. But do not the* Papists *divide this Commandment into Two?*

*A.* Yes, to make up the number of Ten, having put the Two first into One.

*Q. What Reason do they pretend for so doing?*

Because of the different Nature of those things which we are here forbidden to Covet, as they relate it to our Pleasure or our Profit.

*Q. And is not this a good Reason for what they do?*

*A.* No, by no means, because the Design of this Commandment is only to forbid all manner of Covetous and Inordinate Desires.

*Q. But are not such things expresly mentioned in this Commandment?*

*A.* Yes, as different Objects and Examples, but

but not as different Sins; for that is still one and the same, *viz.* Covetousness.

Q. *Is any Man* able to do those things of himself, to walk in the Commandments of God, and to serve him *as he ought to do?*

*A.* No, he is not, without his special Grace, *John* 6.44. & 15.4,5. *Rom.* 7.14, *&c.* 2 *Cor.* 3.5.

Q. *Why is it then so strictly requir'd of us so to do?*

*A.* To try our faithfulness in what we can do of our selves, and to excite our Endeavours after Gods Grace to assist us in what we cannot.

Q. *But can we do any thing at all of our selves?*

*A.* Yes, by the light of Nature and Reason we may forbare many outward Acts of Sin, and do many good Things.

Q. *What is it then that we cannot do?*

*A.* We cannot change our Natures, nor Mortifie our Corruptions, nor Sanctifie the inward Frame and Temper of our Minds.

Q. *How then is this to be done?*

*A.* By the special Grace and Assistance of Almighty God, *Prov.* 16.1. *Phil.* 2.13.

Q. *But is that* at all Times *to be had?*

*A.* Yes, whenever there is occasion for it, and we do our Endeavours to obtain it.

Q. *How is it to be obtain'd?*

A. By diligent Prayer.

Q. *What is Prayer?*

*A.* It is a calling upon God for such Things as we want.

Q. *What do you mean by* diligent Prayer?

*A.* Such a Frame and Temper of Mind as is fit for that Duty.

Q. *Wha*

*Q. What kind of Frame is that?*

*A.* Such as is sincere(*a*) and stands in Awe of God, and is accompanied with a stedfast Faith (*b*), and due Attention(*c*). (*a*) *Psal* 119. 10, 145. & 17. 1. (*b*) *Mat.* 21. 22. *Jam.* 1. 6. (*c*) *Jam.* 5. 15, 16.

*Q. What assurance have you that you shall succeed when you do thus Pray?*

*A.* The Promise of God, and the Mediation of Jesus Christ.

*Q. What Promise of God have you to relie upon?*

*A.* That he will give his Holy Spirit to them that ask it (*d*), and that his Grace shall be sufficient for them(*e*). (*d*) *Luke* 11. 13. (*e*) 2 *Cor.* 12. 9.

*Q. What incouragement have you from the Mediation of Jesus Christ?*

*A.* We are assur'd that whatever we ask in his Name we shall Receive, *John* 14. 13, 14. & 15. 7, 16. & 16. 23, 24, 26.

*Q. Have you any particular Rule for your Direction in Prayer?*

*A.* Yes a most Excellent one indeed, in that which we commonly call the Lords Prayer.

Q. Let me hear you say the Lords Prayer?

A. Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into Temptation: But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever, Amen.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our Heavenly Father, who is the giver of all Goodness, to send his Grace unto me, and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful, both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our sins: And that it will please him to save and defend us in all Dangers, Ghostly and Bodily; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from Everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

Q. *Why is this called* the Lords Prayer?

*A.* Because it was compos'd and Prescrib'd by our Lord and Saviour Jesus Christ.

Q. *To what end did he Compose and Prescribe it?*

*A.* As a Form to be used in it self *(a)*, and as a pattern to direct us in the Composing of all our other Prayers *(b)*. *(a)* Luke 11. 1, 2 *(b)* Mat. 6. 7, 8, 9.

Q. *But if all our other Prayers are to be put up in Christs Name, how comes it to pass that there is no mention made of him in this Prayer?*

*A.* His Name is therein made use of, though it be not expresly mentioned.

Q. *How can that be?*

*A.* When we thus Pray in those very words which he has prescrib'd, we do thereby make use of his Name.

Q. *Of how many Parts does this Prayer consist?*

*A.* Three

*A.* Three, the Preface, the Petitions, and the Concluſion.

*Q. What is the Preface to the Lord's Prayer?*

A. Our Father which art in Heaven.

*Q. What does this Preface teach us?*

*A.* It Teaches us both whom we are to Pray unto, and with what Frame of Spirit.

*Q. Whom does it Teach us to Pray unto?*

*A.* To God, and to him only, *Pſal.* 123. 1.

*Q. How does this direct us unto that?*

*A.* Becauſe this Title of an Univerſal Father reſiding in Heaven, can belong to none elſe but to him.

*Q. What frame of Spirit does this Preface direct us in Prayer?*

*A.* It directs us to Pray with Reverence, Charity, and Confidence.

*Q. How does it direct us to pray with reverence?*

*A.* Becauſe, as God is our Heavenly Father, he muſt be inveſted with Authority, Majeſty and Power to Require it.

*Q. How does it direct us to Pray with Charity?*

*A.* Becauſe it Requires us to Pray for others, whenever we Pray for our ſelves, and to look upon them as Brethren, and therefore we do not ſay, *My Father*, but Our Father.

*Q. How does this direct us to pray with confidence?*

*A.* Becauſe it repreſents God, as both able and willing to help us upon all occaſions.

*Q. But have you any particular Encouragement, beſides theſe General Directions, thus to Pray to him?*

*A.* Yes, we are herein taught to claim a special Interest and Propriety in him as **Our particular Father.**

*Q. How many Petitions are there in the Lords Prayer?*

*A.* Six.

*Q.* **What desire you of God** *in these Petitions?*

*A.* In the Three first, That God may be Glorified; and in the other Three, That our Wants may be supplied.

*Q. What do learn by this Order and Method?*

*A.* That our first and chiefest Care ought to be the Glorifying of God, and giving Obedience to his Will; after which we may Petition for our selves.

*Q. What is the first Petition?*

*A.* **Hallowed be thy Name.**

*Q. What is meant by the Name of God?*

*A.* God himself in every thing whereby he hath made himself known.

*Q. What's meant by* **Hallowing of his Name?**

*A.* The giving it Honour and Reverence, that belongs thereto above every thing else.

*Q. What then do you Pray for in this Petition?*

*A.* That God in all things may be glorified, as he ought to be, *Mat.* 5. 16. 1 *Cor.* 10. 31.

*Q. What is the Second Petition?*

A. **Thy Kingdom come.**

*Q. What do you mean by the Kingdom of God?*

*A.* His sovereign authority in the World (*a*), the Power of his Grace in his Church (*b*), and

the

the Perfection of Glory in Heaven (c). (a) *Pſa.* 103. 19. *Dan.* 4. 34. (b) *Mat.* 3. 2. & 6. 33. (c) *Luke* 13. 28, 29. 1 *Cor.* 6. 9.

*Q. What mean you by the coming of this Kingdom?*

*A.* The Univerſal Enlargement, and ſpeedy Conſummation of it.

*Q. What do you pray for in this Petition?*

*A.* That the Work of Grace may every where prevail over all the Powers of Sin and Satan, and be ſpeedily crown'd with Glory by the coming of Chriſt to Judgment.

*Q. What is the Third Petition?*

*A* **Thy will be done in Earth as it is in Heaven.**

*Q. What do you mean by the will of God?*

*A.* Whatever he hath promiſed or commanded in his Word, or does inflict in the courſe of his Providence.

*Q. What then do you deſire of God in this Third Petition?*

*A.* That he would perform all thoſe Promiſes, and make me, and all the World, to ſubmit unto, and ſerve him with our utmoſt Care and Diligence, as the Angels do in Heaven.

*Q. What is the Fourth Petition?*

*A.* **Give us this day our daily Bread.**

*Q. What do you mean here by Bread?*

*A.* All things that are neceſſary for our preſent Maintenance and Support.

*Q. What do you mean by Daily Bread?*

*A.* That which is convenient for us to ſupply every days occaſions.

*A. Why is this stinted to a day, when you say,* **Give us this Day our daily Bread?**

*A.* To shew our daily dependance upon God, to whom we are always to go for Supplies, and thereby prevent all immoderate Care about the things of this World.

*Q. Why is this Bread so particularly call'd* **Our Bread?**

*A.* To shew, that whatever we have must be our own, procur'd by just and honest ways and means, 2 *Thes.* 3. 12.

*Q. But is this Bread here spoken of to be restrain'd only to these outward Things?*

*A.* No, it may be extended to spiritual things, to the means of Grace, which are as necessary for our Souls, as other things are for our Bodies, *Joh.* 6. 32, *&c.*

*Q. What then do you desire of God in this Fourth Petition?*

*A.* That he will continually supply us with **all Things that be needful, both for our Souls and Bodies.**

*Q. What is the Fifth Petition?*

*A.* **And forgive us our Trespasses, as we forgive them that trespass against us.**

*Q. What is here meant by Trespasses?*

*A* All manner of sins and offences against God, by the Transgression of any of his Commandments.

*Q. What's meant by Forgiving these Trespasses?*

*A.* A free and absolute Pardon of them all, both as to Guilt and Punishment.

*Q. Why is this Proviso added to this Petition, As we forgive those that trespass against us?* *A.* As

*A.* As an Argument to move God to forgive us (*a*), and as an Obligation upon our ſelves to forgive others (*b*). (*a*) *Luk.* 11. 4. (*b*) *Mat.* 6. 14, 15.

*Q. What then do you deſire of God in this Petition?*

*A.* That God would freely forgive us, and incline our Hearts as freely to forgive others.

*Q. What is the ſixth Petition?*

*A.* **And lead us not into Temptation, but deliver us from Evil.**

*Q. What's meant here by* **Temptation?**

*A.* Every Providential Tryal, that may occaſion our falling into Sin.

*Q. What do you mean by being* **led into Temptation?**

*A.* The ſuffering us to be brought into ſuch a Condition, and then leaving us to our ſelves therein.

*Q. Why do you thus pray againſt Temptation?*

*A.* For fear leaſt we ſhould fall into Sin again after Pardon receiv'd.

*Q. Why ask you this of God, ſince he tempts no body?*

*A.* Becauſe we cannot be tempted without his Will, nor reſiſt Temptation without his Power.

*Q. What is meant by being* **deliver'd from Evil?**

*A.* A Total Freedom from the whole Power of Sin and Satan.

*Q. What is it then that you pray for in the ſixth Petition?*

*A.* Either not to be tempted at all, or if we are, to be kept from the Evil of it.

*Q. How doth the Catechiſm expreſs this?*

*A.* **That it will pleaſe God to ſave and defend us from all dangers ghoſtly and bodily, and that he will keep**

keep us from all sin and wickedness, and from our ghostly Enemy, and from everlasting Death.

*Q. What is the Conclusion of the Lord's-Prayer?*

A. For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

*Q. What is contained in this?*

*A.* A full and plain Acknowledgment that all supernatural Excellencies and Perfections, do oridinally and inseparably belong to God alone.

*Q. What is meant here by* Kingdom?

*A.* God's sovereign Authority and Right of Dominion over all.

*Q. What is here meant by* Power?

*A.* God's All-sufficiency to supply all our wants, and to do whatever he pleaseth.

*Q. What is meant by* Glory?

*A.* All that honour, adoration and praise, that's continually due to him from all his Creatures.

*Q. What's meant here by* for ever and ever?

*A.* That God is Immutable and Eternal in all these Perfections.

*Q. Why are all these things so expresly mention'd, and so particularly appropriated unto God?*

*A.* To put a difference between these things as they are in him, and in any other Princes and Potentates.

*Q. Wherein lies this Difference?*

*A.* He hath them of and from himself, and depends upon none, whereas they all depend upon him, and derive all they have from him.

*Q. What is the design of this Conclusion?*

*A.* To ascribe unto God in the most solemn man-

manner that can be, the Glory due to his Name.

*Q. Why is it added at the Close of this Prayer?*

*A.* As a most powerful Reason, and continual Encouragement for our Prayers.

*Q. What is here meant by the word* Amen?

*A.* It signifies So be it, or it shall be so.

*Q. Why is this added at the Conclusion of this, and all our other Prayers?*

*A.* To shew our most hearty Desire, and stedfast Faith and Confidence in God's Mercy and Goodness through our Lord Jesus Christ, that he will do all that we pray for, 2 *Cor.* 1. 20.

*Q. What other means have you of obtaining the grace of God necessary to Obedience and Salvation?*

*A.* The Use and Benefit of the Sacraments.

*Q. What are these?*

*A* Certain Rites or Means, in the use of which we are made Partakers of God's Grace.

*Q How came you by these?*

*A.* They were ordain'd and appointed by Christ himself, to be constantly used in his Church to that purpose.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only as generally necessary to Salvation.

Q. Which be they?

A. Baptism, and the Supper of our Lord.

*Q. But are there no more than these two?*

*A.* No, nor is there any need of any more.

*Q. Why so?*

*A.* Because these are sufficient to Salvation without any other.

*Q But is there any necessity of these!* *A.* Yes,

*A.* Yes, they are **Generally necessary** where-ever they may be had.

*Q. Why are they thus necessary?*

*A.* Because Christ hath expresly commanded them to be used.

*Q. What do you mean by their being* **Generally necessary?**

*A.* That no Persons are free from the Obligation of that Command, that are capable of them, and have Opportunity.

*Q. How or in what manner are they* **Generally necessary to Salvation?**

*A* As they are very fit and proper means for the obtaining of it.

*Q. How is* **Baptism** *a means of obtaining it?*

*A.* As it puts us into the way of it, by admitting us into the Church of Christ, out of which there is no promise of Salvation, *Mat.* 28. 19.

*Q. How is the* **Lords-Supper** *a means of obtaining Salvation?*

*A* As it is a continual Testimony of our actual Communion with the Church of Christ (*a*), and the means of receiving and confirming (*b*) that Grace which was promised us in our Baptism. (*a*) 1 *Cor.* 10. 17. (*b*) 1 *Cor.* 10. 16.

*Q. How often are those Sacraments to be used?*

*A.* Baptism is to be used but once, but the Lord's Supper as often as conveniently we can, 1 *Cor.* 11. 25, 26. *Acts* 2. 42, 46.

*Q. Why is Baptism to be administred but once?*

*A.* Because it is sufficient to be once admitted into the Church of Christ, as it is to be once born into any Family.

*Q. Why*

*Q. Why is the Lords-Supper to be often repeated?*

*A.* Because we continually want those supplies of Grace, to nourish and strengthen us that are convey'd thereby.

Q. What do you mean by this Word Sacrament.

A. I mean an Outward and Visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself; as means whereby we receive the same, and a pledge to assure us thereof.

*Q. Are all these Necessary and Essential Properties of a true Sacrament?*

*A.* Yes; and if any one of them be wanting, there can be no true and proper Sacrament, which makes the five which the Church of *Rome* add to our two, to be no Sacraments at all.

*Q. What are those five which the Church of* Rome *adds to our two, to make up the Number of Seven, which they do so much contend for, as to accuse all thdt do not hold just that Number.*

*A.* Confirmation, Pennance, Extream Unction, Orders and Matrimony.

*Q. Why are not these to be accounted Sacraments, as well as the other two of Baptism and the Lords Supper?*

*A.* Because none of them have all the properties of a Sacrament truly and properly so call'd, as the other Two have.

*Q. What are those Properties?*

*A* An outward sign of an inward grace, and a divine institution thereof, to be a means of our receiving that grace, and a pledge to assure us of it.

Q. What are the Principal part of a Sacrament?

A. Two, the outward visible Sign, and the inward spiritual Grace.

Q. What

Q. What is the outward visible Sign or Form in Baptism?

A. Water, wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *What do you mean by the Name of the* Father, and of the Son, and of the Holy Ghost?

*A.* I mean that Divine Authority upon which this, and all other Ordinances of the Gospel, are established, *Mat.* 28. 19.

Q. *Why is this so particularly expressed by the Name of the* Father, Son and Holy Ghost, *and not by the Name of God?*

*A.* In opposition to all false Gods and false Worship.

Q. *What doth this signifie as to us?*

*A.* Our most solemn Dedication to the Service and Worship of the true God, according to the Rules of the Gospel.

Q. *Why is* Water *made use of therein?*

*A.* To signifie our being washed and cleansed from sin, and thereby made fit for the Service of God, 1 *Cor.* 6. 11. *Heb.* 10. 22.

Q. *How can that wash and cleanse the Soul from Sin?*

*A.* Of it self it cannot, but only as it relates to the Blood of Christ, which can do it effectually (*a*), and of which it is an Outward Sign or Type (*a*), 1 *John* 1. 7.

Q. *What do you mean by being baptized therein?*

*A.* Being dipped in it, or sprinkled with it.

Q. *But is Sprinkling alone sufficient?*

*A.* Yes,

*A.* Yes, where the other cannot be safely and conveniently done.

Q. *What Warrant have you for that?*

*A.* The Rule of charity and mercy, founded upon what God says of himself in all such cases, that *he will have mercy and not sacrifice*, Mat. 9. 13.

Q. *Have you any Scripture-Rule or Practice for it?*

*A.* Yes, Blood and Water were frequently sprinkled under the Law, to apply the Blood of Christ unto the Souls of Men; and therefore that is called in Scripture *the Blood of sprinkling*, Heb. 12. 24. 1 *Pet.* 1. 2.

Q. *But does not the Word* Baptism *always signifie a washing by dipping or plunging into Water?*

*A.* No, not always so, but sometimes the contrary.

Q. *Can you give any Instance of it in Scripture?*

*A.* Yes, *Mark* 7. 4. the *Pharisees* are said to baptize, or wash their Tables or Beds before Dinner, which could not be done any other way but by sprinkling.

Q. *But doth not this put a slight upon one great end of Baptism, which was to represent our Death and Burial unto Sin, and Resurrection to a New Course of Life, by being dipped and plunged into Water, and so rising out of it again?*

*A.* No, because washing from Sin by the Blood of Christ, which is done also by sprinkling, is the same thing in signification with it.

Q. *What is the* Inward and Spiritual Grace, *or the thing signified by Baptism?*

*A.*

**A.** A Death unto Sin, and a New Birth unto Righteousness: For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

*Q. What do you mean by a* **Death unto Sin**?

*A* A ceasing wholly from it both in Affections and Actions, as a dead Man doth from Life.

*Q. What do you mean by a* **new birth unto Righteousness**?

*A* Such a renewing of our Natures, as shall enable us to walk in newness of life, *Rom.* 6. 3, 4, 11.

*Q. How come you to need this?*

*A.* From that evil state which I, and all Mankind were in by Nature, before Baptism.

*Q. What State is that?*

*A.* We are born in Sin (*a*), and Children (*b*) of Wrath. (*a*) *Psal.* 57. 5. (*b*) *Ephes.* 2. 3.

*Q. What do you mean by being* **born in Sin**?

*A.* Being born in a sinful state, under the Guilt and Pollution, as well as under the Dominion of Sin.

*Q. What do you mean by being* **Children of Wrath**?

*A* The being liable to Gods wrath and vengeance.

*Q. Wherein is our condition mended by our Baptism?*

*A* In that we are hereby made the Children of Grace, and so are deliver'd from that danger, *Eph.* 2. 4, 5. *Rom.* 7. 24, 25. & 8. 1, 2.

*Q. How doth this make us the* **Children of Grace**?

*A.* By admitting us into the Covenant of Grace, *Acts* 2. 38, 39.

*Q. But doth that of necessity confer Grace?*

*A.* It gives us a Title to such a supernatural power, as shall enable us to die to sin, and live to Righ-

Righteousness, which is the Work of Grace.

*Q. How doth this deliver us from the Danger of Gods Wrath and Vengeance due to us for what we have already done?*

*A.* By giving us a Title to the Merits of Jesus Christ, who by suffering for us, hath delivered us from Wrath to come, *Heb.* 2. 9, 14, 15. *Rom.* 8. 33, 34.

**Q. What is required of Persons to be Baptized?**

**A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.**

*Q. What's meant here by* **Repentance**?

*A.* An hearty Sorrow for Sin that ever we committed it, *Joel* 2. 12, 13.

*Q. How is this to shew and discover it self to be true and real?*

*A. By our* **forsaking of Sin**, *Prov.* 28. 13, *Isa.* 1. 16, 17. & 5. 5. 7. *Mal.* 3. 8.

*Q. Why is this required?*

*A.* To shew that we are wholly come off from the Service of Sin and Satan?

*Q. What advantage will that be to us?*

*A.* It will certainly make us the fitter for Gods Service, and the more capable of his Grace and Favour, *Ephes.* 4. 22, 23, 24.

*Q. What's meant here by* **Faith**?

*A.* A firm Assent to all that is revealed by Christ in the Gospel.

*Q. What part of the Gospel does this more particularly belong unto?*

*A.* The Promises of it.

Q. *Why*

*Q. Why doth it so particularly belong to these?*

*A.* Because they are most likely to engage us to all that is required of us therein.

*Q. What kind of Faith is it that is necessary for this?*

A. A steadfast Faith.

*Q. What Ground or Encouragement is there for that?*

*A.* The Immutability and and All-sufficiency of God, whose Promises they are, *Heb.* 10. 23. & 6. 17, 18, 19.

*Q. What are those Promises which we are thus to believe and relie upon?*

*A.* Pardon of Sin, and Power against it, together with Eternal Life and Salvation, as the Reward of all our Services, *Acts* 2. 38, 39, 41.

Q. Why then are Infants Baptized, when by reason of their tender Age, they cannot perform them?

A. Because they promise them both by their Sureties, which promise, themselves when they come to Age, are bound to perform.

*Q. But can this any ways bind and oblige Children, since they neither do nor can actually consent thereto themselves?*

*A.* Yes, it hath been always so accounted in the Church.

*Q. For what Reason?*

*A.* Because they are capable of entring into Covenant, and therefore must of necessity be oblig'd to the Conditions of it.

*Q. How prove you that they are capable of entring into Covenant?*

*A.* Because God commanded them so to do by Circumcision, and did actually admit them into

into the Covenant of Grace thereby, *Gen.* 17.9.

*Q. But Circumcision was only the Seal of the Covenant, not the Covenant it self?*

*A.* And so is Baptism, and therefore may as well be apply'd to Children as Circumcision.

*Q. But there was a particular Command for that, but where have you any such for this?*

*A.* It is included in the general Command which Instituted the Ordinance of Baptism it self.

*Q. But that seems proper for grown Persons, who are capable of understanding what they do?*

*A.* Yet grown persons are not more particularly mention'd than Infants are, and so the command belongs to the one, no more than it does to the other.

*Q. How then are we to judge who are to be Baptized, and who are not?*

*A.* By the capacity of the persons, the command extending it self to all that are capable of the thing.

*Q. But how can Infants be capable of it, when they can understand nothing of its Conditions?*

*A.* They may be intituled to its Privileges without that, as Children commonly are in other matters in the World.

*Q. But if Infants were included in the Command for baptism, why should they not have been expresly mention'd therein, as they were in the Command of Circumcision?*

*A.* Because there was no need of it.

*Q. Why was there no need of it?*

*A.* Becauſe it had been the Univerſal practiſe of the church of God to admit children into covenant with him, whenever their Parents were taken in, *Deut.* 29. 10, 11, 12. 2 *Chro.* 20. 13. *Joh.* 5. 5.

*Q. But is that ſufficient?*

*A.* Yes, or elſe Children would be in a worſe condition under the Goſpel, than they were under the Law, which is not to be ſuppos'd.

*Q. But does not our Saviours ſilence conclude againſt it?*

*A.* No, but rather for it.

*Q. How ſo?*

*A.* Becauſe if he had intended any alteration in the extent of the covenant, he would have mention'd it, by forbidding the Baptiſm of Infants.

*Q. But does not his Command to Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, require their being to be Taught before they are Baptized?*

*A.* No, it relates to thoſe that are capable of being taught, as Baptiſm doth to thoſe that are capable of being baptiz'd, *Mark* 16. 15.

*Q. How prove you that to be the ſence of it?*

*A.* From the Nature of the thing, and the univerſal practice of the Church upon it.

*Q. But are not the Scriptures ſilent as to any ſuch Practice?*

*A.* Yes, they are as they are alſo in many other things that were then done, but yet they own and juſtifie the thing.

*Q. How do they own and juſtifie the thing?*

*A.* By

*A.* By extending the Covenant of Grace to Children, and declaring them to be in it from the Faith of their Parents.

*Q. Where do they extend the Covenant of Grace to ſuch?*

*A.* In *Acts* 2. 39. where the Penitent *Jews* are encouraged to embrace Chriſtianity for the Pardon of Sin, by the aſſurance of it.

*Q. What are the words of that Text where this Aſſurance is given?*

*A.* The Promiſe is to you and to your Children.

*Q. But doth not Children there ſignifie Poſterity only, and not Infants, who are not Capable themſelves either of Repenting or Believing?*

*A* It relates to that promiſe made at firſt to *Abraham* and his Seed, in which all are equally included.

*Q. Where are Children declar'd to be in the Covenant of Grace from the Faith of their Parents?*

*A.* In 1 *Cor.* 7. where Believers that are Married to Unbelievers, are required to live with them for that Reaſon.

*Q. What are the words of that* 14th *Verſe where this is mention'd?*

*A.* The unbelieving Husband is Sanctified by the Wife, and the unbelieving Wife is Sanctified by the Husband: elſe where your Children unclean but now are they Holy.

*Q. How doth this prove Children to be in Covenant with God by the Faith of their Parents?*

*A.* Becauſe theſe words, Sanctified, Clean and

Holy, are to be understood with relation only to the Priviledge of their Admission into the Church by Baptism.

*Q. But do not these words signifie a Temper inherent in them, rather than a Priviledge belonging to them?*

*A.* Sometimes indeed they do, but here they cannot?

*Q. Why so?*

*A.* Because that is contrary to the Apostles Design in these words.

*Q. What then is his Design in these words?*

*A.* To shew the difference between the children of christians and the Children of Heathens, and the advantages they have above them.

*Q. Wherein consists that difference and advantage?*

*A.* Not in Nature, for in that they are all alike, but in Priviledge, in which the Children of Christians have the Advantage in the Covenant of Grace.

Q. *But may not the Children of Heathens be Baptized, except their Parents do believe?*

*A.* Yes, they may.

Q. *Upon what account!*

*A.* Through the Faith of those that shall desire Baptism for them, and shall engage to bring them in up in the Christian Religion.

Q. *What Warrant have you for that?*

*A.* The covenant of Grace extends it self so far.

Q. *How prove you that?*

*A.* Because the Promise was made to *Abraham's* Faith, as well as to his Seed, *Rom.* 4. 11. *&c.*

&c. & 9. 6, 7. *Gal.* 3. 6, 7, 8, 9.

*Q. But how can the Faith of one prevail for another, who knows nothing of it?*

*A.* God hath Granted such a Priviledge to it, and it hath often prov'd effectual.

*Q. In what Instances hath this been ever seen?*

*A.* In the many Cures that our Saviour wrought upon those that were absent, through the Faith of those that came to him for them, *Mat.* 8. 5. & 15, 28. *Mar.* 2. 5. *Acts* 5. 15, 16. & 19 11, 12.

*Q. But may not any Persons that are thus Baptized in their Infancy, refuse to stand to This Covenant, when they come to Age?*

*A.* Yes they may, but then they can lay no claim to any of the Benefits of it.

**Q. Why was the Sacrament of the Lords Supper ordained?**

**A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.**

*Q. Why is this Ordinance call'd a* **Supper?**

*A.* Because it was Instituted at Supper-time; and was to be used in stead of the Paschal Supper, or Jewish Passover. 1 *Cor.* 11. 23, 24, 25.

*Q. Why was it call'd* **the Lords Supper?**

*A.* Because of its immediate Relation unto our Lord himself.

*Q. How doth this immediate Relation unto him appear?*

*A.* In its Institution, Matter, Use, and End.

*Q. How doth this immediate Relation unto him appear in its Institution?*

*A.* It was expreſly ordained and appointed by him as Lord, and Head of his Church.

Q. *How doth this immediate Relation unto him appear in its Matter?*

*A.* In that it his Body and Blood, which the Faithful do therein partake of.

Q. *How doth this immediate Relation to him appear in its Uſe?*

*A.* In that it unites us unto him.

Q. *How doth this immediate Relation unto him appear in its End?*

*A.* In its being the Commemoration of his Death, 1 *Cor.* 11. 26.

Q. *Why is his Death ſo particularly commemorated therein?*

*A.* Becauſe he did thereby make himſelf a Sacrifice for Sin.

Q. *Why did he thus make himſelf a ſacrifice for ſin?*

*A.* Becauſe God would not pardon it without Satisfaction, and becauſe no other Satisfaction but that could be ſufficient, *Heb.* 10. 4.

Q. *Why would not God pardon it without Satisfaction?*

*A.* Becauſe he would ſhew his utmoſt Hatred to Sin, to prevent, if poſſible, its being committed any more by Men, *Gal.* 3. 10.

Q. *Why would no other Satisfaction but by Death be accepted of by God?*

*A.* Becauſe nothing elſe could ſo fully vindicate the honour of his Law, which threatned to puniſh Sinners with Death, *Gen.* 2. 17. & 3. 4.

Q. *Why*

Q. *Why must this Satisfaction be made by the Death of Christ?*

*A.* Because the Death of no other Person or Thing could be more sufficient for it, *Mic.* 6. 6, 7, 8. 1 *Pet.* 1. 18, 19. *Heb.* 9. 11, 12.

Q. *How comes his Death to be so much better, and more proper for such a purpose than any other?*

*A.* Because of the Dignity of his Person (*a*), and the most perfect Innocence of his Nature and Life (*b*) which adds a sufficient value thereto, beyond all others. (*a*) *Mat.* 3. 17. *John* 1. 29, 34. & 3. 16. (*b*) 1 *Pet.* 1. 18, 19. & 2. 22.

Q. *Wherein appears this dignity of his Person which makes his death to be so valuable above all others?*

*A.* In that he was the Son of God, and so was both God and Man together, which none but He ever was, *Phil.* 2. 6, 7, 8.

Q. *Wherein appears that perfect Innocence of his Nature and Life, which made his Death so valuable?*

*A.* In that he was born (*c*) and liv'd, without the least stain or spot of any Sin whatsoever (*d*). (*c*) *Luke* 1. 35. (*d*) 2 *Cor.* 5. 21. *Heb.* 4. 15.

Q. *How then can it consist with the Goodness and Justice of God, to exact from so Righteous a Person, so severe a satisfaction for the Sins of so many wicked?*

*A.* Because Jesus Christ having full Power thus to dispose of his own Life, did freely offer himself thereto, *John* 10. 17, 18.

Q. *But is not the Exercise of such a Power in this offer, too great a prejudice to himself to be accepted of by a righteous and good God?*

*A.* No, it was rather an act of greateſt Goodneſs and Mercy to accept of it.

*Q. How can that be?*

*A.* Becauſe Jeſus Chriſt had alſo full Power to recover himſelf out of that State, to his own greater Glory, and our moſt unſpeakable Advantage, *Heb.* 12. 2.

*Q. What then doth this call for from us?*

*A.* It calls for all the moſt Grateful Acknowledgments of it, that we can poſſibly make.

*Q. How doth this appear?*

*A.* Not only from the thing it ſelf, but alſo from our Saviour's Inſtituting this very Ordinance of the Lord's Supper, to be a moſt Solemn Commemoration of it.

*Q. How is this Ordinance ſuch a Commemoration of it?*

*A.* As it repreſents it, is a Pledge to aſſure us of its Benefits, and a Means whereby we receive them.

*Q. How often is this to be attended upon?*

*A.* Continually, as oft as we can conveniently.

*Q. How long is this to laſt and continue?*

*A.* Till our Saviours coming again in perſon with Power, and great Glory, to put an end to this, and all other Goſpel-Ordinances together, 1 *Cor.* 11. 26.

**Q. What is the outward part or Sign of the Lords Supper?**

**A. Bread and Wine which the Lord hath commanded to be received.**

*Q. Why are theſe appointed for this purpoſe rather than any other things?* *A.* Be-

*A* Because it was our Saviour's will and pleasure to have it so.

Q. *But are there no other Reasons to be assign'd for it but that?*

*A.* Many others may be given both from their Nature and Use, but that is sufficient.

Q. *Must both these be constantly used as often as we partake of the Lords-Supper?*

*A.* Yes, we are expresly commanded by our Saviour himself so to do, 1 *Cor.* 11. 23, 24, 25.

Q. **What is the Inward Part or thing Signified?**

*A.* **The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lords Supper.**

Q. *Is there any Change or Alteration made in the Nature of the Bread and Wine upon this Account?*

*A.* None at all, but only as to their Sacramental Use.

Q. *But are they of no other Use to us, then as we receive them in the Sacrament?*

*A.* None at all, any more then any other Bread and Wine; and therefore the applying them to the Cure of any Bodily Distempers, is a most unwarrantable and superstitious Practice.

Q. *Why are they then call'd* **the body and blood of Christ?**

*A.* They are only called the **Significations** of it, as appears by the very Words of the Question

Q. *Why is it then said, that* **the Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lords Supper?**

*A* Because the Faithful do thereby as truly and certainly partake of them, as if they were Naturally and Substantially present. Q. *How*

Q. *How can that be?*

*A.* By the Grace and Power of God, who hath promised to communicate unto all such the Body and Blood of Christ, with all those Benefits and Blessings that belong thereto.

Q. *But do none but Believers partake of this Grace in the Sacrament?*

*A.* No, none but the Faithful do or can partake of the Body and Blood of Christ therein.

Q. *What then do others receive that joyn in this Ordinance?*

*A.* They partake only of the Bread and Wine, but not of the Body and Blood of Christ.

Q. *How comes that to pass?*

*A.* Because they want Faith, by which alone this is to be done.

Q. *But do not the words of Consecration change the bread and wine into the real body and blood of Christ?*

*A.* No, by no means; for it is the Faith only of the Receiver, that can make it to be so.

Q. *Whence is it then that unworthy Receivers do become guilty of the Body and Blood of Christ?*

*A.* Through their Unbelief, which hath the same effect upon them unto Condemnation, as the Faith of the worthy Receivers hath upon them unto Salvation.

Q. *Whence can this proceed, if Christ be not corporally present?*

*A.* From the words of Consecration, which make this a Sacrament, and do thereby occasion those Effects according to the disposition of the Receiver.

Q. *But*

Q. *But did not Christ call it his Body and Blood when he instituted this Sacrament?*

*A.* Yes, but that doth no more make them to be so, than his calling himself a Vine, or a Door, makes him to be either of them.

Q. *How then is this to be understood?*

*A.* In a figurative Sense only, as they are the Signs and Representations, and to be used as the Memorials of his Body and Blood.

Q. *How prove you this?*

*A.* From matter of Fact, and from the very nature of the Thing.

Q. *How prove you this from matter of Fact?*

*A.* Because he was then alive and personally present with his Disciples when he said this.

Q *How prove you this from the nature of the thing?*

*A.* Because a corporal Presence destroys the very Nature of a Sacrament, which consist of a sign and a thing signified.

Q. *What kind of Presence then is that which we are to expect and believe in this Ordinance?*

*A* A true spiritual Presence, which is not discernable by our bodily senses, but only by our Faith.

Q. *But since all things are possible with God, may not a Corporal Presence be effected by his Almighty Power?*

*A.* There are so many Falsities and Contradictions in it, that it is impossible for the Power of God (who cannot lye) to be concern'd about it.

Q. *What is then that the Faithful are Partakers of, and do receive.* *A.* They

*A.* They receive Christ himself by Faith, together with all the Benefits that come to our Souls, by the Sufferings of his Body and the shedding of his Blood.

**Q. What are the Benefits whereof we are Partakers thereby?**

**A. The strengthning and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.**

Q. *What kind of* **Strength** *is that our Souls do recive in this Ordinance?*

*A.* Such as shall enable us to resist all Temptations unto Sin, and to serve God according to his Will.

Q. *But do we not see Persons that have receiv'd the Sacrament fall into Sin, and neglect their Duty afterward?*

*A.* Yes, but that is not for want of Strength, but for want of an honest Care, to make use of that Strength that's given to them therein.

Q. *How doth that appear?*

*A.* From the Power which they have to do thus for some certain time, both before and afceiving of it.

Q. *What kind of* **Refreshment** *is that, which our Souls receive in this Ordinance?*

*A.* A most sensible Comfort in being thereby eas'd of the Burden and Bondage of Sin.

Q. *How are they thus eas'd of it?*

*A* As this Ordinance seals unto them the Pardon of Sin, and assures them of being reconcil'd to God, than which nothing can be more comfortable and refreshing, *Mat.* 26. 28. Q. *Why*

*Q. Why is this then ſaid to be done by the Body and Blood of Chriſt?*

*A.* Becauſe it is our Faith in his Merits that makes good that Title to us, every time we partake of this Ordinance.

**Q. What is required of them who come to the Lords Supper?**

**A. To examine themſelves whether they repent them truly of their former Sins, ſtedfaſtly purpoſing to lead a new Life, to have a lively Faith in Gods Mercy through Chriſt, with a thankful Remembrance of his Death, and to be in Charity with all Men.**

*Q. Why muſt all theſe things be ſo ſtrictly enquired into?*

*A.* Becauſe in them conſiſts all our worthineſs, and hopes of Succeſs in this Ordinance.

*Q. Why is* **Repentance** *for ſins paſt ſo neceſſary?*

*A.* Becauſe we can never expect the Pardon of them by the Blood of Chriſt without it.

*Q. Why muſt there be ſuch a* **ſtedfaſt purpoſe to lead a new Life?**

*A.* Becauſe without it our Repentance can neither be ſincere nor acceptable unto God.

*Q. But what if we ſhall ſin again afterwards?*

*A.* Provided we did not then ſecretly intend it, we may be renewed again by Repentance, and the ſame honeſt Reſolutions, accompanied with our future Care not to do ſo any more.

*Q. Why is ſuch a lively* **Faith in Gods Mercy through Chriſt** *ſo neceſſary?*

*A.* Becauſe by that alone we can expect Mercy from God through Jeſus Chriſt for the forgiveneſ

givenes of Sins, and all other Benefits of his Passion.

Q. *Why is such a* thankful Remembrance of his Death *so necessary?*

*A.* Because it is to his Death that we owe all our hopes of Life and Salvation.

Q. *Why is it so necessary that we should* be in Charity with all Men?

*A.* Because no Man can be a true Christian, and fit for such a Love-Feast as this is, without such a temper, *Mat.* 5. 23, 24.

Q. *Wherein doth this charitable temper consist?*

*A.* In a chearful readiness to forgive all Injuries, and to do all Acts of Love and Kindness for one another.

Q. *But what if a man be wanting in any of these things that are hereby required?*

*A.* He shall then be never the better, but a great deal the worse for this Ordinance, if he so come to it.

Q. *Is it not better then to abstain from it?*

*A.* No, by no means.

Q. *Why so?*

*A.* Because there is as much danger in unworthy abstaining, as in unworthy coming to it.

Q. *What shall a man do then that finds himself wanting in any of these things?*

*A.* He must repent of it, and use his utmost endeavour to be better, and then God will accept of him as he is.

*A Morning Prayer to be learned and ſaid daily by every Child of the School, and which may be uſed by any other Perſon.*

O Eternal, moſt Bleſſed, and Gracious GOD, Father of Mercies, and GOD of all Conſolation, of whoſe particular Goodneſs I have had large Experience, notwithſtanding all my Unwnworthineſs of the leaſt part of it: I find by my Backwardneſs and Averſion to what is Good, and Proneneſs to what is Evil, that I ſtand in as much need of thy Grace to Convert my Soul unto thee, and make me better, as I do of thy particular Care to provide for my Body, to make me live and proſper in the World: And therefore I come unto thee, Holy Father beſeeching Thee to ſanctifie my Nature, and to ſupply all my wants, both Spiritual and Temporal, and to grant me ſuch a Meaſure of thy Grace, as ſhall both incline and enable me at all times to do thy Will, and to ſubmit to every thing that thou in thy great Wiſdom ſhalt think fit to bring upon me. Take care of me this Day; Keep me from all manner of Evil but eſpecially from the Evil of Sin: Let no Temptation prevail upon me, to make me break any of thy Commandments, but let me be in the fear of the Lord all the Day long. Give me both a willing Mind, and an underſtanding

ſtanding Heart to receive Inſtruction; and let all my Ways be ſtill directed to keep thy Statutes.

Be gracious to all that I am bound to pray for both in Church and State: Bleſs all my Friends and Relations according to the Fleſh. Reward all thoſe from whom I have Received any Good; Pardon thoſe that have wiſhed or done me any Evil: And give me Grace to live always as thy obedient Child, in the practiſe of every Duty belonging to my preſent Condition, and in the exerciſe of all thoſe Graces that become ſuch a Relation; that being thereby made partaker of a Divine Nature, I may eſcape the pollutions that are in the World through Luſt, and Inherit the Promiſes of Eternal Glory in the Kingdom of Heaven, which thou haſt made, through Jeſus Chriſt, my Lord and only Saviour. *Amen.*

*Our Father which art in Heaven, &c.*

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*An Evening Prayer to be learned by Every Child, and which may be uſed by any other Perſon.*

O Almighty GOD, and moſt merciful Father, by whoſe Providential Bounty and Goodneſs I have been not only preſerv'd this Day, but am alſo farther bleſs'd with the enjoyment of many Other Mercies and Comforts; for all which I deſire to praiſe thy Great and Glo-

Glorious Name, beſeeching thee to pardon my Unthankfulneſs, and all my other Sins. Forgive, O Lord, Forgive whatever hath been amiſs by me, either this Day, or at any other time and give me Grace to ſerve thee better for the future; yea, to walk before thee in the faithful diſcharge of every Duty that belongs to me, all the Days of my Life. Continue thy Care of me for the time to come, and let me this Night be kept ſafe under the Shadow of thy Wings from all Dangers and Miſchiefs: Refreſh me *with* Comfortable Reſt and Sleep, that my Health and Strength being renew'd and repair'd thereby, I may be the better able to ſerve thee the Day following in the Duties of my Place and Calling. Let me never do any thing that may diſpleaſe and provoke thee, but be always careful to approve my ſelf unto thee in all Holineſs and Obedience; that ſo when this Life is ended I may live with thee in Everlaſting Happineſs and Glory. Bleſs all that I am bound to pray for upon any Account; and let all that Name the Name of Chriſt depart from Iniquity. Give me and all that are related unto me, ſuch conſtant Supplies of thy Grace and Spirit, as ſhall encline and enable us to do thy Will at all times. Yea, let us all be continually guided by thy Counſel, and at laſt conducted to thy Glory, through Jeſus Chriſt our Lord and Saviour.

*Our Father which art in Heaven*, &c.

## A Grace Before Meat.

*BLess, O Lord, what thou hast thus mercifully provided for me, that it may have Strength to nourish me; and give me Grace to spend that Strength in thy Service, through Jesus Christ my Lord.* Amen.

## A Grace After Meat.

*BLessed be thy Name, O Lord, for the Refeshment I have had by thy good Creatures at this time, and for all thy other Mercies; in the use of which, enable me to serve thee faithfully, through Jesus Christ my Lord.* Amen.

## Some short Directions about Family-Prayer.

*LET the Master or Mistress of the Family either appoint a certain Time for Morning and Evening Prayer, or else let them use their Discretion in taking the fittest Season, for calling the Family together for this Duty, as the necessary Occasions of it will give leave? and tho all the Family cannot be there, yet let not the Duty be neglected; for where Two or Three are gathered together in Christs name, he will be in the midst of them, and the rest shall certainly fare the better for their Sakes.*

*In the Morning let this Collect be used.*

O Blessed Lord, who hast caused all Holy Scriptures to be written for our Learning, grant that we may in such wise Hear them, Read, Mark, Learn, and inwardly digest them, that by Patience and Comfort of thy Holy Word we may embrace, and ever hold fast the Blessed Hope of Everlasting Life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

*Then let a Chapter in the Old Testament be Read or some part of the Psalms as they lie in Order, and then let this Prayer be used.*

*A Morning Prayer for a Family.*

O Eternal, ever blessed and most great and glorious Lord our GOD, in whose favour there is Life, yea, whose loving Kindness is better than Life it self, who makest the outgoings of the Morning and Evening to praise thee, and givest unto all Life and Breath, and all things; In thee we live, move and have our being, and from thee comes every thing that we do enjoy; Unto Thee therefore we come at this time, to pay our Thankful Acknowledgments for the Mercies we have already received, to beg the continuance of those which we yet do Enjoy, and the Addition of such as we stand further in need of. We are, O Lord, less

than the leaſt of all thy Mercies, and do deſerve the greateſt of thy Judgments; we deſerve Judgment without Mercy, becauſe we have ſinned againſt Mercies and againſt Judgments, and have thereby long ſince forfeited all our bleſſings and enjoyments. We cannot but confeſs that we have been Tranſgreſſors from the Womb, and as ſoon as we could do any thing, could go aſtray; to the original corruption of our Natures, we have added a great many actual Tranſgreſſions; ſo that if by Nature we are Children of Wrath as well as others, by Practice we have made our ſelves ten times more ſo; we muſt needs acknowledge our wretchedneſs and vileneſs, our ſinfulneſs is exceeding great, it's too notorious to be conceal'd, too heinous to be excus'd; GOD be merciful to us, or we are utterly undone; for Chriſt Jeſus ſake be merciful to us, in the pardon and forgiveneſs of all our paſt Sins, in the ſtrengthning of us againſt all future Temptations, and in the preſerving of us unto the Coming of our Lord Jeſus Chriſt with all his Saints. Let not our great wickedneſs come in remembrance before thee, to cauſe thee to hide thy Face from us, and to deny us thoſe Aſſiſtances of thy Spirit and Grace, that are requiſite and neceſſary for the enabling of us to do whatever thou requireſt of us. Make us ſenſible of our great raſhneſs and folly, in ſinning againſt thee, that we may grow wiſer and better, and for time to come live in all holy obedience to every one of thy righteous

Laws

Laws and Commandments; yea, let us endeavour ſo to double our diligence therein, that we may make ſome amends for our former careleſsneſs and neglect. Whilſt we live in this evil World, keep us as free as may be from the evil of it, keep us from the Evil of the times and place in which we live, that we may by no means follow a multitude to do evil, but may chooſe rather to ſhine as Lights in the midſt of a crooked and perverſe Generation, in which we live; Keep us from the Evil of our own Hearts, from the corrupt Inclinations of our own Natures, and from every wicked thing; Let no conſideration whatſoever divert us from our Duty, or engage us in the Practiſe of any thing that is ſinful and wicked; but whenever we are tempted to any thing that is ſo, let us conſider how we can do ſuch wickedneſs, and ſin againſt God; yea, though the Temptation be attended with the moſt alluring Offers of the greateſt Pleaſure and Profit, yet let it not prevail, but let us be able to reſiſt and withſtand it, knowing that it will certainly expoſe us to more Miſery and Loſs, than the greateſt Enjoyments, than the greateſt Advantages can poſſibly make amends for; Let us therefore be ſo Wiſe, as to have nothing to do therewith, but rather always to mind the things that belong unto our Eternal Peace, before they are hid from our Eyes; Help us ſo to order our ſelves, and all our Affairs in our Paſſage through

all these things that are Temporal, that we finally miss not of those things that are Eternal. Guide by thy Council, Protect us by thy Providence, Assist us by thy Spirit, and let thy Grace never leave us, till it hath brought us unto Glory.

Be merciful unto us this Day, Take us into thy Care and Protection, Watch over us for Good: Preserve us from all Evil, but especially from the evil of Sin. Bless us in all Business of our Calling and Conversation; Let us be in the Fear of the Lord all the Day long; and do thou prosper the Work of our Hands upon us, prosper thou our Handy Work.

Be good unto all our Friends and Relations according to the Flesh, Blessing them with all Blessings suitable to their Conditions and Circumstances, enable them to walk in all ways well pleasing in thy sight; and Preserve them safe unto thy Heavenly Kingdom.

Be Gracious unto this Family, and unto all that belong unto it, let all that do so, belong unto the Election of Grace, and be for ever thine; let this be a Family of Righteousness and Peace, yea let the true Gospel Spirit and Temper always appear in it, and bring forth Fruit suitable thereunto.

Be mindful of those that are in any Trouble or Distress, either in Mind, Body or estate, and apply thy Self to every one of them, according as their Cases and Conditions do require

quire and need. Be especially Gracious to thy suffering Servants, that are expos'd to any hardships or Difficulties for the Testimony of a Good Conscience; for thy Truth and Righteousness sake, O Lord, arise on their side, Plead their Cause, strenghten their Faith, and support their Spirits, and in thy good time put an end to all their Trials and Temptations.

Be good to these sinful Lands and Nations to which we do belong; pardon our crying Sins, which render us unworthy of the least of thy Mercies; remove those Judgments that we feel, prevent those that we have but too much reason to fear, and spare us according to thy great Goodness: Let a Spirit of Repentance and Reformation pass through the midst of us, that we turning unto thee with all our Hearts, may prevail with Thee, to have particular Regard to us, and to give us all those Blessing, that shall make us a happy People, and establish us a Praise in the whole Earth.

Bless all Orders and Degrees of Men amongst us, from the highest to the lowest; Let those whom thou hast set over us, be just, ruling in the Fear of God, and doing always those things that shall make their Government to be every way a publick Blessing to us, that under the Influences of it, we and all this People may lead quiet and peaceable Lives in all Godliness and Honesty; yea, do thou by all thy wise Providences so interpose in all pub-

lick Affairs, that they may at all times be Succesful to the Promoting of thy Glory, the Intereſt of thy Church, the Peace, Happineſs, and Welfare of theſe Kingdoms. Let a double Portion of thy Spirit be upon all the Miniſters of thy Word and Sacraments, by which they may be the better enabled to Anſwer the great Ends of their Inſtitution, and to turn many unto Righteouſneſs.

Accept of our Morning Sacrifice of Praiſe and Thankſgiving, which we offer unto thy Divine Majeſty, for the Mercies of this Night paſt, and of this Morning; Bleſſed be thy Name for thy great and abundant goodneſs to us, in all that thou haſt hitherto done for us; enlarge our Hearts with thankfulneſs, and let us be always ready to expreſs a grateful Sence of all thy Bleſſings, in an Holy, Upright, Humble walking, to thy Praiſe and Glory, that ſo we may be accepted in thy well beloved Son Jeſus Chriſt, in whoſe Name and Words we further Pray unto, and Praiſe thee, ſaying, *Our Father which art in Heaven*, &c.

*At Night let this Collect be uſed.*

O Gracious God and moſt Merciful Father, who hath vouchſafed us the rich and precious Jewel of thy Holy Word, aſſiſt us with thy Spirit, that it may be written in our Hearts, to our Everlaſting Comfort, to reform us, to renew us according to thine own Image, to

build us up, and edifie us into the perfect Building of thy Christ, sanctifying and increasing in us all Heavenly Virtues. Grant this, O Heavenly Father, for Jesus Christ his sake, *Amen.*

*Then let a Chapter of the New Testament be read in Order, that so every day the Family may be instructed, both in the Law and in the Gospel too; and then let this Prayer be used.*

*An Evening Prayer for a Family.*

O Almighty and Everlasting God, Glorious in Holiness, fearful in Praises, doing Wonders, Thou art high above all Nations, and thy Glory is above the Heavens, and from thee nothing is hid; thou knowest our down-lying and our up-rising, and art acquainted with all our ways, there is not a Thought in our Hearts but thou knowest it altogether; and yet so foolish have we been as to sin against thee, both in Thought, Word and Deed, rendring our selves thereby not only unworthy of the least Favour from thee, but justly liable to thy Wrath and Vengeance; we must acknowledge, O God, that to us belongs nothing but shame and confusion of Face for ever; we are vile by Nature, and have made our selves more vile by Practice; our Transgressions are multiply'd upon us, and are more in number than the Hairs of our Heads, and have been attended with high Aggravations, in that we have been deaf to thy Calls, hardned against thy Threatnings, slighting and undervaluing thy

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Promiſes, and have not been wrought upon either by Hopes or Fears, by Mercies or by Judgments, as we ought to have been; we have been too full of Enmity and Obſtinacy againſt any thing that is good, caſting thy Laws behind our Backs, and hating to be reform'd; we have been wiſe to do evil, but to do good, having neither Knowledge, good Will, nor Power in our ſelves; we have been very unthankful for the greateſt Mercies, that have been both freely and plentifully beſtow'd upon us, not rendring unto thee according to the benefit that we have received; yea, tho' thy Favours have been renewed every moment, yet we have been but too unmindful of them; nay, we have rather returned Evil for Good, waxing wanton againſt thee, and contemptuouſly ſpurning at thy Laws, at the ſame time that thou haſt obliged us to the ſtricteſt obſervance of them. We have been impatient under any Croſſes and Trials, not accepting the Puniſhment of our Iniquity, tho' it be much leſs than we have deſerv'd; but have murmur'd and repin'd, been uneaſie and fretful; and more apt to think hardly of thee, than to acknowledge our Wickedneſs, or to learn Righteouſneſs by the things that we have ſuffer'd; yea, though thou haſt often varied the Methods and Diſpenſations of thy Providence, yet we have been ſecure and careleſs, not regarding thy Works, nor conſidering the Operations of thy Hands; but rather going on ſtill in the Imagi-

nations

nations of our Hearts, promiſing our ſelves Peace and Safety, as if we had nothing to fear or hope for from thee, either here or hereafter. This our way hath been our folly, and therefore we come unto thee, Holy Father, beſeeching thee to pardon all that we have done amiſs, according to the multitude of thy tender Mercies, and for Chriſt Jeſus's ſake, to blot out all our Tranſgreſſions: Alas! what profit is there in our Blood? ſuffer us not to periſh in our ſins, but magnifie the Riches of thy Grace, in the Salvation of our Souls, that we may praiſe thy great and glorious Name for ever and ever. Thou haſt promiſed to be found of them that ſeek thee; to ſeek after thoſe that go aſtray from thee; look therefore with an Eye of Pity and Compaſſion upon us; remember not againſt us our former Iniquities, but deliver us from them, and purge away our ſins for thy Name's ſake. And becauſe we have no power to reſiſt or withſtand the Temptations, we may and muſt expect to meet withal, do thou not only pardon all our paſt Sins, but do thou prevent our falling into Sin again for the time to come: Keep back thy Servants from preſumptuous Sins, and let them not have Dominion over us; lay ſuch reſtraints upon us, as ſhall keep us from thoſe Sins, which our corrupt Natures are continually prompting and urging us to commit; yea, do thou not only reſtrain, but renew us in the Spirit of our Minds; ſanctifie us throughout

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both in Soul, and Spirit, and Body, and preſerve us ſafe unto thy Heavenly Kingdom: Help us to walk worthy of all the Manifeſtations of thy Grace, and to ſerve thee faithfully all our days. Let us not be conform'd to this World, but be transform'd by the renewing of our Minds: Take our Affections off from things below, and ſet them upon things above; let our Wills be rectified, and made conformable to thy Will in all things, both in doing and in ſuffering whatever thou ſhalt call us unto; and let us learn in whatever ſtate we are, therewith to be content, and therein to glorifie thy Name: Let that Grace of GOD which hath appear'd and brought Salvation, teach us to deny all Ungodlineſs and Worldly Luſts, and to live righteouſly, ſoberly and godly in this preſent evil World, and let it be our continual Care to keep Conſciences void of Offence towards thee, and towards all Men, that we living in thy fear, may die in thy favour, and may be tranſlated unto thy Glory.

Be merciful unto us this Night, take us into thy Care and Protection; thou who art the Keeper of *Iſrael*, who neither ſlumbereſt nor ſleepeſt, wake for us, and watch over us for good; Give thine Angels charge to encamp round about us, that we may lie down in Peace, and ſleep; yea, do thou make us dwell in ſafety. Refreſh us with quiet and comfortable Reſt, that we may hear of thy Loving Kindneſs in

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the Morning, and be the better able to ſerve thee in the Duties of the Day following.

Be Gracious unto all our Kindred and Relations according to the Fleſh, take care of them all, and let nothing be wanting to them that is, or ſhall be neceſſary for the making their preſent Lives comfortable, or their future Lives everlaſtingly Happy.

Be Gracious to this Family, enable us all to diſcharge our ſeveral Duties, with all Faithfulneſs and Sincerity, living in all Peace and Unity amongſt our ſelves, yea, conſidering one another, to provoke unto Love and to Good Works, that ſo we may adorn our Profeſſion, and promote the Salvation of our own, and one anothers Souls.

Be good to all the Children of Affliction, Comfort all that Mourn, Relieve the Oppreſſed, Bind up the Broken-hearted, Deliver thoſe that are in Bonds, Viſit the Sick, and according to the Greatneſs of thy Power, preſerve thou thoſe that are appointed to die. Take a particular Care of all thoſe that ſuffer for Righteouſneſs ſake, that they may not only be ſupported under all their Trials and Temptations, but comforted with all thoſe Conſolations, by which thy Servants have been enabled to rejoyce in their Afflictions for Chriſt's ſake; Give them a Spirit of Courage and Conſtancy, of Wiſdom and Prudence, of Affection and Zeal for thy Truth,

that

that they may never depart from it, or do any thing unworthy of it, but may ſo perſevere in their Chriſtian Courſe, in ſpight of all Difficulties whatſoever, that their very Adverſaries may be aſhamed, and converted to the Faith, and thereby put the happieſt End to all their Perſecutions, and turn their Mourning into Joy.

Be good to theſe Nations to which we do belong, Pardon our many and great Sins, Purge away our Corruptions, and heal our Blackſliding. Remove the Judgments under which any of us do ſuffer, prevent thoſe which our Sins have moſt juſtly deſerved, continue to us all thoſe Mercies both Temporal and Spiritual which we do enjoy, beſtow upon us the Bleſſings that we want, and teach us by all thy Diſpenſations, to underſtand thy meaning towards us, and to do always that which doth beſt become us under them.

Bleſs all that are in Authority, give them wiſe and underſtanding Hearts to diſcern between good and bad, that they may do always that which is Right, and know how to govern thy People committed to their Charge, being an encouragement to thoſe that do Well, and a Terror only to Evil-doers.

Be Gracious to all the Miniſters of thy word and Sacraments, Bleſs them with all thoſe Gifts and Abilities, that are requiſite for enabling them to diſcharge the Office committed unto them,

them, with Faithfulneſs and Succeſs.

Accept, we pray thee, of our Evening Sacrifice of Praiſe and Thankſgiving, which we offer unto thy Divine Majeſty for the Mercies of this day that is paſt; and of this Evening, make us ſenſible of thy great and abundant Goodneſs to us, that we may take all the Care we can to live anſwerable to the Deſign of it, and to ſerve thee faithfully all our days, that we may find Acceptance and Mercy in the great day of God, through Jeſus Chriſt our Lord in whoſe Name and Words we farther pray unto, and Praiſe thee, ſaying, *Our Father which art*, &c.

*Ejaculations for the Morning.*

*As ſoon as you wake, Offer your firſt Thoughts to God, ſaying,*

GLory be to the Father, and to the Son, and to the Holy Ghoſt; Three Perſons and One God, Bleſſed for Evermore. All Love, all Glory, all Praiſe be to Thee.

*As you are riſing from Bed, and dreſſing your ſelf, ſay;*

I Laid me down and ſlept, and roſe up again, for the Lord ſuſtained me; for which all Love, all Glory be to God.

LORD keep me this Day and for Ever, from all Sin and Danger, and raiſe me up at the Laſt Day to Life Everlaſting.

*When*

*When you go forth out of your Chamber, say;*

THE Lord preserve my Going out, and my Coming in, from this Time, and for Evermore. *Amen.*

*When you are Sad or Discontented, say;*

WHY art thou so sad, O my Soul, and why art thou so disquieted within me? Put thy Trust in God, for I will yet give him Thanks for the Help of his Countenance.

*A Prayer for God's Providence.*

O LORD, who never failest to Help and Govern them, whom thou dost bring up in thy stedfast Fear and Love; keep me, I beseech thee, under the Protection of thy good Providence, and make me to have a perpetual Fear and Love of thy Holy Name, thro Jesus Christ our Lord. *Amen.*

O GOD, who hast prepared for them that love thee, such good Things as are past Man's Understanding, Pour into my Heart such Love towards Thee, that I loving Thee above all Things, may obtain thy Promises, which exceed all that I can desire through Jesus Christ our Lord. *Amen.*

*Upon*

*Upon the Senſe of your Sins, and the Miſpending of your Time, ſay;*

CAll to Remembrance, O Lord, thy tender Mercies, and thy Loving Kindneſs, which have been ever of Old. O Remember not the Sins and Offences of my Youth, (nor of my Riper Years) O deal not with me after my Sins, neither reward me after mine Iniquities, but according to thy Mercy think thou upon me O Lord, for thy Goodneſs ſake. *Amen.*

*A Prayer to be uſed at our Coming into Publick Prayers.*

GOod God be merciful to me in the Pardon of all my Sins, let not their Guilt intercept my Prayers, nor hinder the Deſcent of thy Bleſſings; but do thou teach me how to ask, and anſwer my Petitions for Jeſus Chriſt his ſake. *Amen.*

*A Prayer to be uſed when hindred from Publick Prayers.*

OMoſt Gracious and Eternal Father, who hath promiſed to accept of Mercy inſtead of Sacrifice; let not my Abſence from it, deprive me of the Bleſſings of thy Houſe, but of thy Goodneſs pardon my Omiſſion, and let me ſhare the Benefit of thoſe Prayers for Jeſus Chriſt his ſake. *Amen.*

*After Church Time.*

LORD, Pardon all my Failings in thy Service this Day paſt, the Wandrings and Coldneſs, and Indevotion of my Prayers, for the ſake of my Bleſſed Saviour have Mercy upon me.

Lord, make me a Doer of thy Word, and not a Hearer only, leſt I deceive my own Soul, *Jam.* 1. 22.

*Ejaculations at Going to Bed.*

PRotect and Defend me, O Lord, by thy Heavenly Grace, from all Dangers this Night, and all the Days of Life, in the Hour of Death, and in the Day of Judgment, Good Lord deliver me.

Return then unto thy Reſt, O my Soul, for God taketh Care for thee.

Into thy Hands, O Lord, I commend my Spirit for thou haſt redeemed me.

Have Mercy upon me O Lord, now and at the Hour of Death; preſerve me while I am waking, and defend me when I am ſleeping, that my Soul may continually Watch for Thee, and both Body and Soul may reſt in thy Peace for Ever. *Amen.*

*A Prayer, wherewith to Conclude all our Devotions.*

ALmighty GOD, who hath promiſed to hear the Petitions of them that ask in thy Son's Name, I Beſeech Thee to encline thine Ears unto me; who have now made my Prayers and Supplications unto Thee: And Grant that thoſe Things, which I have faithfully asked according to Will, may be effectually Obtained to the Relief of my Neceſſity, and Setting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

*Some Select Prayers to be ſaid at any time.*

EVery Day O Almighty God and Heavenly Father, will I pray unto Thee, to have Mercy upon me, and to keep me in thy Grace, Favour and Love. Every Day will I give Thanks unto Thee, for thy Gracious Redemption of my Body and Soul from Sin, Death and Hell: It is thy Pity and Compaſſion O Lord, which muſt cover mine Unworthineſs, therefore renouncing all Merit in my ſelf, I fly unto Thee for Succour; leave me not, O Lord, but preſerve me with thy Goodneſs, Now and Evermore. *Amen.*

ADmit me, O Merciful Lord, to thy Gracious Favour, many are the Dangers of this Life, and I have no Patron to Defend me but Thee; Heaven is thine and the Earth is thine; keep me on Earth as One of thine, and bring me to Heaven to Reign with Thee. *Amen.*

LORD, Pardon my Prayers, and let my Cry come unto Thee. Lord, pardon my Prayers, and let not my Coldness and Wandrings, and Infinite Unworthiness turn them into Sin. Lord, Hear my Prayers, and let my Cry come unto Thee. *Amen, Amen.*

*FINIS.*